The Journal of Historical Review

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My Impressions of the New Russia

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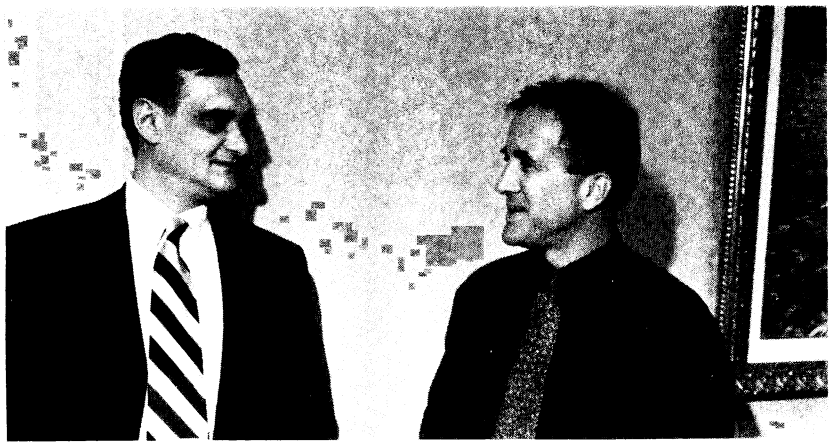

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A propagandistic Soviet painting portrays dictator Stalin as a benevolent ruler. Russians today debate his proper place in their history.

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My Impressions of the New Russia

Is a 'National Socialist' Russia Emerging?

ERNST ZÜNDEL

For some time I had heard that all kinds of nationalist groups were springing to life in Russia, some of them with newspapers of fairly large circulation, and even one or two emblazoned with swastikas. After wondering, "What are these Russkies up to?", I decided to go see for myself.

I first sent three colleagues to Russia as a fact-finding advance party. They made contacts, did the preliminary work, and came back with interesting tape-recorded interviews. I assessed these interviews and the other material they brought back. I was fascinated to see copies of Russian newspapers with swastikas on them, illustrated with lurid Jewish stars dripping with blood.

So, on August 5, 1994, five of us took off for Russia with an invitation in our pocket from Vladimir Zhirinovsky's Liberal Democratic Party, which is represented in the Russian parliament (Duma). We appreciated that his Party had booked several hotel rooms for us in Moscow, which are normally costly and not easy to get. Even for people from the West, Russia has become a very expensive country.

I arrived with my own interpreter, just in case, a man who speaks five languages. Because I wanted to be sure that what my own interpreter said was accurate, a second interpreter met me in Moscow — a Russian native and a writer by profession. I also brought along my own video cameraman, Jerry Neumann, as well as a photographer and a coordinator/troubleshooter.

Vladimir Zhirinovsky

Within the first few days of our two-week stay in Russia, we met with Vladimir Zhirinovsky. He invited us for a private lunch at his dacha, his weekend retreat in the woods outside Moscow. Many of you perhaps saw him interviewed on the David Frost television show, when he talked about how all Russia will rejoice when he comes to power. Seeing this interview, you might think this guy is stark-raving mad, that he's a crazy buffoon.

Let me caution you, though. This man is not only a lawyer, he was perhaps the only human rights lawyer in the country during the final years of the Soviet regime. He never joined the Communist Party. When everyone else was still a loyal *apparatchik*, he worked as a human rights lawyer. Since his rise to prominence, stories in Russia's tabloid press have said that he was a KGB agent, that he worked for a Zionist organization called Shalom, that his father was Jewish, and so on. Such stories hurt him, not least because many Russians hate Jews with sometimes irrational passion. In today's Russia, calling someone a Jew can ruin his reputation.

I found that intelligent Russians suddenly got starry-eyed when the conversation turned to the Jewish question. One thing that Russians are absolutely wise to, and very sore about, is the role of Jewish revolutionaries in wreaking havoc in Russia during the first decades of this century. [See "The Jewish Role in the Bolshevik Revolution and Russia's Early Soviet Regime," in the Jan.–Feb. 1994 *Journal*.]

Based on all my conversations during that visit, I make this prediction: The Russian people will one day take revenge for what has happened to them and their country over the last 70 years, frequently at the hands of Jewish Bolsheviks, and many innocent Jews are going to be hurt in the process. The Jews who are leaving the country to move to Tel Aviv, Toronto and New York are wise, because the anti-Soviet revolution in Russia is not yet over.

The upheaval I foresee in Russia won't be neat

Ernst Zündel, a German-Canadian publisher and civil rights activist, lives in Toronto. Born in 1939 in southwest Germany, where he was raised, he migrated to Canada at the age of 19. He attracted international notoriety during the first and second "Holocaust trials" in Toronto, 1985 and 1988. In August 1992 Canada's Supreme Court declared unconstitutional the law under which he had been tried and convicted. For more about these trials, see the detailed work compiled by Barbara Kulaszka, Did Six Million Really Die?: Report of the Evidence in the Canadian "False News" Trial of Ernst Zündel. (This 572-page book, reviewed in the March-April 1995 Journal, is available from the IHR for $53, postpaid.)

This essay is adapted from Zündel's presentation at the Eleventh IHR Conference, September 1994.

and orderly, as it was in Germany. It will be brutal and messy. If Boris Yeltsin and his government are not able to halt the country's economic deterioration and political instability, I predict massive anti-Jewish pogroms in Russia. And I mean massive. Many ordinary Russians blame the Jews for their present and past problems. There are still many Jews in very influential positions, and because there are many more Jews in Russia than statistics indicate, it's likely that there will be many more victims.

In conversations about Zhirinovsky since I returned from Russia, people have said to me, "Oh, he's half-Jewish" — as if that settles the matter. Some of my Russian contacts similarly said to me: "Oh, his name is Vladimir Wolfovich. He's a half-Jew." Although the hostile media treats me as a fire-spewing anti-Semite, actually I have always been very cautious about judging people by labels or stereotypes. First of all, whoever Vladimir Zhirinovsky's father really might have been, only his mother really knows. Anyway, none of us can choose our father.

What's important is what this man has made of himself, and what he will do for Russia and, consequently, for the world. My own impression, based on a meeting for two hours over lunch, is this: Zhirinovsky is a highly intelligent, agile, flexible thinker. He is a clever tactician. Like me, he is a natural and accomplished publicity seeker. (After all, his birthday is April 25th, one day after mine. So it figures.)

He told me that because he was not a member of the Communist Party, and because the media in Russia was entirely in the hands of Communist *apparatchiks*, the only way he could get public attention was by creating publicity stunts, by grandstanding, by being outrageous, by saying things that he knew many Russians felt but never had the courage or opportunity to say.

Minority Nationalities

One of the main points that Zhirinovsky keeps making is that under Soviet rule the Communist leaders drained enormous energy and resources from white, Slavic Russia to build up the peripheral, non-Russian republics in the southern USSR, such as Uzbekistan, Tadzhikistan, Turkmenistan and those other southern republics. He attributes this policy to a cosmopolitan obsession in the Marxist ideology.

Zhirinovsky says that the Communist rulers did not allow the various nationalities to rise or fall to their proper cultural and economic standard. It was wrong, he says, to divert energy and resources from Slavic Russia to build opera houses, cultural centers, railroad stations, highways, and atomic power plants for these backward, non-Russian minority

Ernst Zündel addresses the evening banquet at the Twelfth IHR Conference, September 1994.

nationalities. The Soviet rulers tried to artificially raise these non-Slavic peoples — some of whom had been little more than nomadic sheep-herders — to the cultural and economic levels of the Russians. Instead of expending Russian sweat and treasure on them, says Zhirinovsky, these backward peoples should have been allowed to keep on tending their sheep. He often mentions that his own grandfather perished while building a Stalin-era railroad in Kazakhstan, and was buried far from home in the empty steppe.

What white, Slavic Russians said to me about these minority nationalities were very, very similar to the arguments I hear from white American nationalists about the minority racial and ethnic nationalities in the United States — about wasteful welfare payments to parasitic ghetto dwellers, and so on. Russians speak about non-Russians — about their lack of productivity and high birth rates — in the same way that white American speak of some racial minorities in the US. So, this is a sentiment that Slavic Russians share with many European Americans and western European nationalists.

Obstacles in Political Work

Will Zhirinovsky one day be president of Russia? I don't know. For one thing, his life is in constant danger. He is surrounded by security guards. It costs just $20 to get a man killed in Moscow. If you are a politician with bodyguards, it can cost $500. If you are really well guarded, like a banker or a well-to-do business man, it will cost $800. There are more guards employed by Russia's many private security firms than there are soldiers in the entire US Army.

Zhirinovsky explained to me that his party organization, in this vast country of Russia, is over-stretched, understaffed and under-financed.

Political organizers face all kinds of problems that we in the West can hardly relate to. Photocopiers, for example, are hardly known in Russia outside the major cities. Also, they don't have private print shops. If someone needs handbills for a political meeting, they have to turn to the former state and Communist Party-run print shops, which printed local newspapers, books, and so forth. Nearly everyone I spoke with asked for help. Above all, they asked for printing and duplicating equipment.

So the problems Russians face in building a democratic, self-governing society seem almost insurmountable. Still, Zhirinovsky and his party are better off than most because at least his office is computerized, with photocopiers and fax machines, and he has a very capable, multilingual staff.

I interviewed most of Zhirinovsky's important advisors. One is a former diplomat with the United Nations who spoke beautiful, accentless English. For eight years he was president of the Soviet United Nations Association.

Vladimir Zhironovsky

Zhirinovsky's second in command is a retired Red Army general staff officer, a 17-year veteran named Kamerov. He is a well-mannered, handsome man who struck me as very capable and very efficient. (I spoke with him through an interpreter, because he doesn't speak any English. Incidentally, in all the nationalist political groups I visited, I encountered what seemed like an uncanny Red Army presence, nearly always former high-ranking officers.)

I also met and spoke with one of Zhirinovsky's foreign policy advisors. This man, who looks like Russia's last emperor, Tsar Nicholas II, had been a magazine publisher. In his magazine he made some rather nasty remarks about Zhirinovsky supposedly being Jewish. He also published a cartoon depicting Jews as hairy-legged, hairy-tailed rats. (Russians seem to like their anti-Semitism raw.) Well, a Jewish prosecutor in Moscow who understandably didn't like this derogatory, stereotypical depiction of Jews, charged the publisher under the equivalent of Canada's "hate laws," and had him locked up. He spent four months in jail, where he suffered two heart attacks and was punched around a bit.

Well, the one man who publicly came to his defense, organizing demonstrations outside of the jail, was none other than Vladimir Zhirinovsky. He was also the only one to show up in the police court to defend him. Zhirinovsky and his supporters demanded freedom for this Russian dissident writer/publisher to state his mind, even though what he had done was distasteful. Zhirinovsky said he wanted freedom in Russia, that this was the new Russia, and so on.

So I asked this man who was, after all, freed from jail thanks to Zhirinovsky, "but you criticized him. How come you're now here?" He replied: "I couldn't find a job after coming out of jail, and Vladimir Zhirinovsky hired me, even knowing all those things about me." And he added, plaintively: "I thought that was a very Christian act and a very Christian spirit." That was his answer to my question: "Is Zhirinovsky a Jew or a half-Jew?"

Even though I give people the benefit of the doubt, I think that if I had been in Zhirinovsky's position, I would have thought twice before hiring a man like that. I know it's easy to be cynical about something like this, but I think that this was an act of principle. Zhirinovsky is a man who sincerely believes in human rights and who, therefore, fought for human rights. As a human rights activist myself, and as someone whose own human rights have been denied many times, I say, for the time being anyway: I'm with Zhirinovsky on this one.

I was surprised to learn that Zhirinovsky didn't have much "outreach" to the Russian masses. He has the outer trappings of a western politician, but apparently he has not reached out to the masses on a grass-roots level. Perhaps no one has advised him yet how populist political campaigning works on the ground.

Zhirinovsky seems to be trying to build a following from the top, largely through bluster and propaganda. Maybe it's just that, as he says, he doesn't have the means. As he puts it: "We have no middle class. We have no rich people, except Communist Party *apparatchiks* and gangsters. Where do I get financial support from? The little people, who have little to give?"

It was really something to see the support he gets from the "little people." Volga fishermen would come in the door, shyly clutching some worn-out old rubles, getting their names written in the party reg-

istration book, getting their party card, and so on. It was very moving to be present in Russia to witness a few of these first, infant steps in such an obviously painstaking process of building a democratic society. I was very humbled and proud to be there at such a moment.

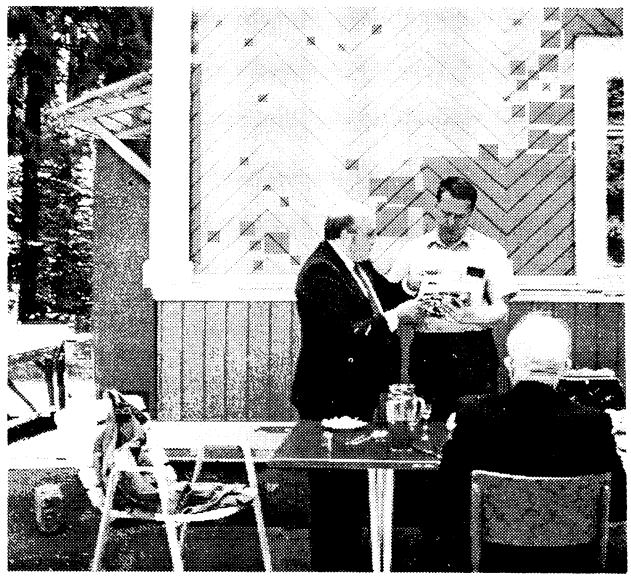
Another man I met was a good-looking, highly intelligent former KGB general named Alexander Sterligov who seemed to be in his late 50s. He had been the internal security advisor to former vice-president Aleksandr Rutskoi. He was sacked by the Yeltsin government because he advised Rutskoi that the Gorbachev-era reforms as well as the western-style policies adopted by Rutskoi and Yeltsin were unconstitutional and dishonorably betrayed Russian national interests. So Rutskoi and Yeltsin gave Sterligov a choice — either leave quietly with full honors, or be sacked with less than full honors and a cut in pension and privileges. He decided to leave quietly.

Sterligov still had some residual benefits from his KGB position. When I met him, he was surrounded by uniformed police or soldiers, he was protected with bulletproof glass, and his office was behind doors that electrically opened like bank vaults. Blue-eyed, well groomed and well mannered, Sterligov impressed me as extremely well-organized, no nonsense and businesslike. I am sure that he and capable men like him will be a force in whatever regime finally comes to power in Russia.

In addition to Zhirinovsky's almost mainstream party, there are many small and more radical political parties and groups. You can find their activists outside the Moscow subway entrances, selling their newspapers. And Russians buy these papers. They say that for each newspaper that's sold, ten persons will read the issue. They even buy and sell second-hand newspapers, which are often sent to Siberia and other distant places. Imagine that! You will always see Russians reading. Russia is one of the world's most literate nations. For a Russian a book is still a treasure.

I met another man named Ivanov, a very pro-German fellow who has written 25 books and booklets. As a result of Stalinist-type political prosecution, he was sent to a mental health facility in 1961, and then, in 1981, he was exiled to the Ural mountains region for three years. And yet, in spite of all that, he remained completely undaunted. I was very impressed.

Another very nationalistic Russian I met had been a diplomat with the United Nations who was still with the Russian foreign service, working in the Foreign Ministry in Moscow. Neither he, nor anyone else I spoke with, had any apology for the fact that they had been, at one time, part of the Soviet state apparatus of the Communist Party. I saw none of the disgusting groveling that Germans have been engaging in for the last 50 years — trying to apologize for or explain away employment in Hitler's government, membership in National Socialist Party formations or the SS, or even military service in the *Wehrmacht*.



At Zhirinovsky's dacha outside of Moscow, Ernst Zündel shows the Russian political leader a copy of Barbara Kulaszka's detailed book about the 1988 "Holocaust trial" in Toronto.

Patriotic Pride

Not a single Russian I met dishonors or defiles himself or his country. Veterans of the Red Army, for example, could and did accept criticism of the Soviet military. While hating Communism, and loathing the Jewish role in the Soviet regime, every one is proud of his service as a Red Army officer or soldier, and is loyal to his unit. Make no mistake about it: the Russian spirit of patriotism and nationalism is alive and very strong.

Eventually, I did find swastika-emblazoned newspapers in Moscow. I saw newspapers with front-page photographs of Dr. Goebbels speaking, with quotes from him coming from his mouth (in text bubbles), as well as well as quotations from Hitler, Alfred Rosenberg, Walter Darré, and other Third Reich personalities.

In my numerous discussions with Russian intellectuals and journalists about the Second World War and National Socialism, I was astonished by their knowledge. You really have to know your stuff, because they certainly do. I challenge any postwar, "modern" German *Wirtschaftswunderling* to visit Russia and take on the Russians about German history, because they would be defeated roundly. And

no one should visit Russia expecting to meet Russians who will dump all over their own history. They don't and won't. Mindful of the contrast with today's Germans, I found this trait refreshing!

Stalin and Hitler

Another big surprise for me was to learn that nationalist Russians, at least the ones I met and spoke with, put Joseph Stalin and Adolf Hitler on virtually the same level. Whereas we think of Stalin as a tyrant and murderous thug, the Russians speak of him with lots of nuance, shades of grey and many explanations. They regard Stalin as a stern ruler who brought backward Russia into the 20th century, who brought the downtrodden Russian masses, virtual serfs, into the modern world. Their fathers or grandfathers had told them how, because of Stalin, they could go to school for the first time, how they received modern medical services, and so on. Stalin made all that possible, they all told me.

In the Russian context today, nationalists regard Stalin almost as a National Socialist. There are many similarities between the policies of Stalin and Hitler, I was told. Each eliminated class barriers, elevated humble peasants and workers, and made it possible for ordinary people to become officers, professional people, university professors, and so forth.

When I piped up to ask, "but what about Stalin's persecutions?," they would respond: "Oh, you mean of the Jews?" That ordinary Russians suffered terrible persecution, and were murdered by the millions under Stalin, well, that's unfortunate. But they were glad that he cleaned out many of the original Jewish Bolsheviks during the great "purges" of the 1930s, and replaced them with Slavic Russians. It's odd, but the Russians seem to be able to forgive Stalin for much of his brutality, while at the same time they can hold a deep and seemingly permanent grudge against the Jews who were around him, and who preceded him.

In numerous conversations, many Russians I spoke with regarded both Hitler and Stalin as tragic victims of history. Virtually to a man, they said that something must have happened — something that we still don't fully understand — to explain why Hitler went to war against Stalinist Russia. Everyone thought the German-Russian war was a great tragedy — a terrible mistake that should never have happened. Perhaps Russians spoke this way with me because I am a German and they wanted to build bridges. I don't know. Anyway, this view was a real surprise to me.

Russian 'Subhumans'?

Having been very anti-Communist all my life, and as one who is proud of Germany and the German record during the Second World War, you can imagine the heated discussions I had with these Russians.

Again and again a phrase came up in these talks, one phrase that really bothered the Russians with whom I spoke: *Untermensch*, "subhuman." This very unfortunate term, which means something like subhuman scum, was used in early German wartime propaganda to describe the Soviets.

In every discussion between and Russians and Germans (and perhaps any Westerner), these things loomed large: the German invasion of Russia, Hitler's war against the Stalin regime, the *Untermensch* phrase, and Germans looking down on the Slavs as second-class Europeans. Naturally, I sensed in all this a revisionist opportunity. I thought to myself: Gee, this is nothing. We can solve these problems in a jiffy.

With regard to the *Untermensch* term, I said that it was simply stupid to call Russians subhumans. I couldn't help but think this as I talked with all these fine-looking examples of Aryan manhood. I might mention that every Russian I met with was, racially speaking, a beautiful specimen — two meters tall, with blue eyes and blond hair. Compared to them I looked like a short, second-rate runt.

They became very quiet when I told them:

> Look, I understand your objection to the term *Untermensch*. I admit that this was a stupid propaganda slogan, but you should understand it in the context of the time, that it was based on the behavior of Bolshevik revolutionaries who did in fact behave like subhumans. So you should not feel bad about this. If you didn't behave like *Untermenschen*, this doesn't refer to you.
>
> But also keep in mind all the woman who were raped across eastern and central Europe, all the people who were killed, all the personal belongings that were looted and destroyed, all the houses that were torched, and all the victims of the postwar Soviet-run camps in eastern and central Europe. That wasn't the work of nice people. It's why you got a bad reputation.

Hitler's Attack On Russia

Regarding Hitler's attack against the Soviet Union, I referred to *Icebreaker: Who Started the Second World War?*, the magnificent book by Russian historian Victor Suvorov [published in English in 1990]. Thank God for Suvorov and his work, I thought to myself. In *Icebreaker*, Suvorov [real name Vladimir Rezun] details how Stalin was preparing a massive military attack against Germany and the West, and how Hitler beat him to the punch by a mere two weeks in a preventive strike.

Well, was I in for a shock. In conversations and discussions, every one of my Russian partners rejected Suvorov and his thesis out of hand. I nearly fell off my chair. Here I played my trump card, and they rejected it flat. Why? Because Suvorov was a defector. Imagine that. (This senior Soviet military intelligence officer was granted political asylum in Britain.)

I responded:

> This is irrational. Come on now. Let's reason this out together. You've told me that Communists were responsible for draining Slavic Russia's wealth and resources. You've said that the Gulag camp system, and so on, was their responsibility, and that all of you suffered one way or another at Soviet hands. And yet, you condemn the one Russian who had the nerve to leave his own country to bring to the world this news that Stalin was preparing in 1941 to attack, not just Germany, but all of western Europe.

At this point in the conversation an uneasy silence usually permeated the room. My Russian partners became even more silent when I played my second and third trump cards. I cited German or Austrian historians who had, before Suvorov, presented evidence in support of this same revisionist view. These include Erich Helmdach in his 1975 book, *Ueberfall*, Max Klüver in his 1986 book *Präventivschlag 1941*, and Ernst Topitsch in *Stalins Krieg* (1985) [published in English in 1987 by St. Martin's Press as *Stalin's War*]. The Russians responded by saying, apparently quite candidly, "Gee I'd be quite interested in looking into that" (referring to these non-Russian works).

I also found that sometimes, after further discussion, they would concede, "Oh yeah, we know that there were massive [Soviet] troop movements [in 1941] toward the west." This was based on bits of information about the great military build up in 1941 they had heard from fathers, grandfathers, uncles and so forth.

So this is a great opportunity for revisionists. We can puncture the Allied (and especially Soviet) propaganda myth of insatiable, fire-spewing Nazis who attacked poor, innocent mother Russia. Even with our limited resources, we can detoxify the debate. We can remove this poison between the Germans and the Russians. In the process, we can liberate pent up energies that could change the world.

Building a New Russia

The Russians I met and spoke with closely share my own view of the kind of society we would like — a society based on pride in race, pride in nation, pride in culture. These Russians told me how

Vladimir Lenin addresses Red Army troops in Moscow, May 1920. Leon Trotsky (Lev Bronstein), who commanded the Bolshevik armed forces, stands to the right facing the camera. Behind him (partially obscured) is Lev Kamenev (Rosenfeld), another leading Jewish Bolshevik figure.

fiercely they oppose the "New World Order." They want nothing to do with it. What they want is a white Russia, a Slavic federation similar to the old Tsarist empire.

If those nationalist Russians ever shake off the Communist monkey that's still clinging to their back, and clean out the Communist *apparatchiks* who still permeate the Russian system like termites, the one path they certainly will not take is toward American-style capitalism.

Patriotic Russians are totally against the Americanization of their country. They fiercely resent what Coca Cola and McDonald's hamburgers mean for Russia. Yet these very same Russians I spoke with wore blue jeans and Nike running shoes, carrying Adidas duffel bags, and so on. When I pointed this out, they were a little embarrassed. But I said, "Okay, look. I'm just pointing this out to you. Not everything coming from the west is bad. Don't throw out the baby with the bath water. Don't be like Germans — "extremists." We had a good laugh about that.

Russia today is like Weimar Republic Germany

in the aftermath of the First World War — humiliated, weak and disorganized, but still a great and racially homogenous nation. The historical comparisons are frightening. If the people I met with have anything to say about it, Russia will not adopt an economic system with the dog-eat-dog-style capitalism of the United States. Russians are instead likely to choose as their model a system that worked eminently well in Europe during the 1930s, something like the National Socialist regime that was adopted by Germany at a time when she was in somewhat the same condition as Russia today.

Even though Hitler attacked the Soviet Union, and many Russian families lost sons and fathers and grandfathers to the Germans in that war, Russians instinctively understand all this. That's why so many of them now study the writings of such men as Alfred Rosenberg and Adolf Hitler. In downtown Moscow I bought a Russian edition of *Mein Kampf*. It was a handsome copy, gold embossed with black linen cover. Any Russian can freely buy one. Just try that in Berlin, Vienna or even Toronto!

I believe that if we revisionists quickly get our act together, we can help free the Russians from some terrific misconceptions, and help them as they build a society that is compatible with their own traditions, and right for their own needs.

We have a wonderful opportunity here to heal old wounds. In the process, though, we will have to work together to overcome some of our own prejudices. Speaking for myself, I must deal with prejudices based on tales from my father about the very real wartime brutalities of the Bolsheviks and the Red Army across Europe, including mass rapes, looting, wanton cruelty, and so forth.

I'm telling you: watch Russia. We revisionists can have an influence on developments there, an impact far out of proportion to our numbers. We can help those people in adopting a civilized form of self-government. Much more than the Chase Manhattan Bank, we revisionists can truly help free Russia.

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Birth Pangs of a New Russia

Nationalist Sentiment Widespread, Growing in Former Soviet Union

MARK WEBER

These are trying days for Russia. The privations and sufferings endured by her people are all the more tragic because this is a potentially wealthy and powerful nation with a long and proud history.

Contrary to the optimistic hopes and expectations of so many, the swift collapse of Communist Party rule in 1991–1992, and the accompanying breakup of the Soviet Union, failed to bring prosperity and security. Naive enthusiasm for western-style democracy has given way to bitter disappointment.

"Russia is teetering at the brink," says Michael Intriligator, professor of economics, political science and policy studies at the University of California - Los Angeles. In a recent *Los Angeles Times* essay he explains:

> Russia is in an impossible situation, with catastrophic economic and political problems ... The economy is in a nose-dive, with continuing huge drops in output and high levels of inflation. Russia is now in a depression comparable with the United States in the 1930s and, at the same time, suffers an inflation comparable with that of Germany in the 1920s ... The economy is also riddled with crime.

From January to September 1995, the Kremlin recently announced, real incomes in Russia dropped by twelve percent, and 40 million of the country's 148 million people are living below the poverty line, defined as $68 per month.

Unable to bring stability or even basic order to this vast federation, President Boris Yeltsin and his government enjoy only minimal popular support. His administration has succeeded in alienating nearly every significant social group, including workers, intellectuals, and honest businessmen.

Fervent Nationalism

In this climate of uncertainty, it is hardly surprising that demands for a nationalist, authoritarian, "law and order" regime are widespread and growing. A prominent artist, Ilya Glazunov, says:

> Russia is undergoing the most terrible moment of its history. Our children are being bought for millions of rubles. The most beautiful Russian girls are being sold as prostitutes in Europe

> and Asia. We are becoming an American colony! ... The mad insects and dogs of the democratic press say "Russia for Russians" is a fascist slogan. But who else is to own Russia if not Russians? ... Everybody should fight for the revival of Russia!

In a country where patriotic and national sentiment is deeply rooted (much more so than in the United States) nostalgia for the centuries-old Tsarist regime that was toppled in 1917 is widespread. Grass-roots pro-Tsarist and monarchist organizations have sprung up in many cities. A virtual cult of popular veneration for Russia's last emperor has swept the nation in recent years, and portraits of Nicholas II hang in countless homes and apartments.

More and more Russians are even willing to identify themselves as fascist. Boris Mironiv, Chairman of the Russian government's Press Committee (until he was fired by Yeltsin), publicly declared: "I'm a tough nationalist. It's healthy, it's the people's roots, history and wisdom. If Russian nationalism is fascism, I'm a fascist."

Taking note of the shifting mood, the well-informed New York Jewish weekly *Forward* (Sept. 30, 1994) reported from Moscow:

> If you are interested in Russian fascism, you need only go downtown to the square in front of the former Lenin Museum in the shadow of the Kremlin. Here a variety of publications are openly for sale: *The Will of Adolf Hitler*; *Protocols of the Elders of Zion*; *Kikes*, a book with a Star of David formed from human bones on the cover; *Sources of Hatred: Essays on the Jewish Question*, first published in Munich in 1942; and the latest book by militant Alexander Barkashov, leader of the fascist Russian National Unity Party ... Nazi material is distributed widely in Moscow and St. Petersburg...

Most of the street sellers, who also offer cassettes of Third Reich marching songs, are young men, some of them sporting modified swastika insignias.

In Russia today, as so often in other countries throughout history, patriotic and nationalist sentiment is closely linked to antipathy toward Jews. Russians are acutely aware of the remarkable role played by Jews in their history, most notably in the Communist takeover and in the early Soviet regime.

Seven decades of relentless Communist propaganda, draconian laws against anti-Semitism, and brutal suppression of ethnic nationalism, have failed to stamp out such sentiments. A 1995 University of Toronto survey found that anti-Jewish feeling in Russia has been growing. The survey of 12,000 Russian adults in dozens of cities and towns across the country showed that a significant percentage favors deporting all Jews.

Yakov Sverdlov (Solomon) played a crucial role in the brutal Communist takeover of Russia, 1917–1920, and in the early Bolshevik regime. He was executive secretary of the Communist party and, as chairman of the Soviet government's Central Executive Committee, head of the first Soviet government. Along with Lenin, Sverdlov gave the order in July 1918 to murder the former Tsar, Nicholas II, and his entire family.

Zhirinovsky

For much of the American media, the personification of Russian "fascism" is Vladimir Zhirinovsky, leader of the deceptively named Liberal Democratic Party. Born in 1946, he first burst on to the international scene during the Russian parliamentary elections in December 1993, when his previously almost unknown party captured 22.8 percent of the vote, more than any other single political group. Since then Zhirinovsky's party has lost some parliamentary seats and popular backing. Public opinion polls indicate that support for him and his party has

dropped from a high of more than 30 percent to nine percent.

Zhirinovsky repeatedly attracts international notoriety for sensational antics and provocative statements. He has called "for the preservation of the white race," and has spoken of creating a greater Russia that would reincorporate Finland, Ukraine, the Baltic lands, part of Poland and even Alaska.

During a visit to the United States in late 1994, at the invitation of San Francisco's World Affairs Council, Zhirinovsky made several public appearances, including one on national television with Phil Donahue.

Zhirinovsky's comments about Jews have brought particular censure. In one interview (*Time* magazine, Nov. 21, 1994), he said that "the influence of the Jews is very strong" in the USA. "It's well known that finance and the press in America — and also in western Europe and Russia — are controlled by Jews." He went on: "... The fact is that a majority of people who made the [1917 Bolshevik] revolution possible, as well as perestroika, were of Jewish origin. In fact, the first Soviet government was almost 90 percent Jewish. Those who first ran the Gulag prison camps were mostly Jewish ..."

Once, when an Israeli official addressed the Russian parliament, Zhirinovsky led the members of his party's faction out of the assembly.

Not all Russian patriots are impressed with the outspoken political leader. Many are put off by his flamboyance and seeming lack of self-control. Aleksandr Solzhenitsyn, for one, calls him "a caricature of a patriot."

Whether or not Zhirinovsky ever takes supreme power in Russia (as he has often vowed), it is unlikely that this great nation will adopt the liberal-democratic social-political system of the United States. Eventually, Russia will almost certainly "revert to type," adopting an overtly nationalist, more or less authoritarian and culturally conservative social-governmental order rooted in its ancient traditions and consistent with its particular needs.

Ignorance and Freedom

"If a nation expects to be ignorant and free in a state of civilization, it expects what never was and never will be ... If we are to guard against ignorance and remain free, it is the responsibility of every American to be informed."

— Thomas Jefferson

Could *You* Survive a Nuclear Attack?

Why I Survived The A-Bomb

By **Akira Kohchi** (Albert Kawachi)

Until now, the *real* story of the first nuclear holocaust had not been told. Previous books on the atomic bombings of Hiroshima approached it only obliquely: technical works hailed it as a marvel of nuclear science, and books written from the military perspective honored the men who gave and carried out a difficult order. Even the eyewitness accounts, numbering some two thousand—and almost all yet to be translated from the Japanese—are overwhelmingly stories of *personal* misery. The total picture—the background, scope, and consequences of the catastrophe—has, until now, never been presented.

Why I Survived the A-Bomb tells a unique and fascinating story as seen from inside Japan 48 years ago and today. The author is eminently qualified—he lived through the experience of a nuclear attack and walked through the flaming, radioactive city of Hiroshima!

Holocaust survivor and author Albert Kawachi

Albert Kawachi, a longtime United Nations finance officer, explores the attempts at political and economic justifications for the atom-bombing as he describes the day-to-day living experiences of his family in its wake. His story is dramatic, informative, and historically revisionist.

What was it really like to survive the massive devastation, then deal with the suffering and humiliation wrought by this American doomsday weapon? Who was behind the use of the bomb in the first place? And what did it really accomplish? We need real answers to these hard questions before we speak glibly of defense and disarmament, and before we argue over trade imbalances and deficits, for what happened at Hiroshima and Nagasaki could be our tomorrow.

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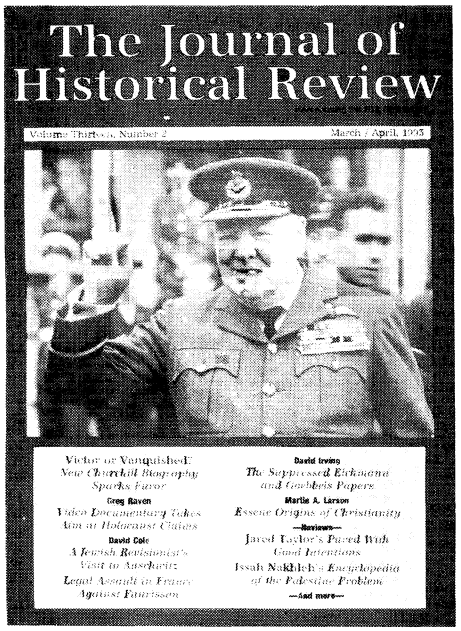
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The Holocaust Campaign: A Threat To Christianity

ERIC D. BUTLER

If, as Zionist Jewish propagandists are insisting, the alleged "Holocaust" during the Second World War was the culmination of two thousand years of Christian persecution of the Jewish people, that the roots of "anti-Semitism" are to be found in "The New Testament," particularly in St. Matthew's gospel, and that Christians everywhere must accept collective guilt for the systematic gassing of millions of Jews in the German concentration camps, it is the duty of Christians to face the far-reaching implications of "The Holocaust" issue.

The first thing which must be said is that the "Holocaust" issue is not simply one of history, but has become a religious question, one of a faith which ignores any evidence suggesting that the "Holocaust" story may be false.

There is no doubt that large numbers of people, both Jew and Gentile, believe that "The Holocaust" is true, that it dwarfs every other event in recorded history. Any suggestion that there have been other "Holocausts" in a violent twentieth century, such as the starvation of millions of Russian peasants under the Stalin terror, is brushed aside, and Jewish leaders claim a monopoly on suffering.

While it is true, as one Jewish spokesman has claimed, that the "Holocaust" is big business — as witnessed by many Hollywood films and books on the subject — it is now being exploited as a major on-going campaign against Christianity. In two major Western European nations, Germany and France, "The Holocaust" has been elevated to the status of such a sacred event that any public criticism, however mild, of the affair, can result in heavy fines and imprisonment. The importing of books dealing with "The Holocaust" into Canada is virtually impossible. Such books are described as "hate literature."

Traditional Christians believe that Christ was the son of God, and that His crucifixion was an event of shattering implications. The story of Christ is sacred for the Christian. But it is not as sacred as "The Holocaust," criticism of which is now claimed to be blasphemous. One can freely criticize the Christian's sacred traditions without any fear of being taken before a court, fined or imprisoned.

One prominent Australian Zionist-Jewish leader has claimed that the type of hate legislation recommended for Australia should make it a criminal offence to criticize "The Holocaust." Rational discussion has been stifled with the description of any criticism of Jewish activities as a manifestation of "anti-Semitism" and "racism." Although, as Alexander Solzhenitsyn has pointed out, the term "anti-Semitism" has been so drained of meaning that it should be discarded, the reality is that the mass media has given the term such an evil connotation that few public men are prepared to risk being branded with the charge of being "anti-Semitic." Such is the hypnotic power of psycho-political warfare.

With "Holocaust studies" now being conducted in many schools, including those with some pretense to be called Christian, younger generations are the victims of a massive propaganda offensive which, unless countered, will leave future generations victims of a deep guilt complex. Particularly in western Europe, some Christian clergy have called upon Christians to "repent" for what Christians have allegedly done to the Jews over the centuries. One of the charges levelled at Christians is that they were responsible for Jewish communities being driven into ghettos. While it is true that examples can be given of Christians persecuting Jews, the total historical picture is rather different than that presented by Jewish propaganda ...

The fact that large numbers of otherwise quite sensible people can accept the blatant absurdities concerning "The Holocaust" story demonstrates the frightening and evil power of psychopolitical warfare ...

A long list of prominent Jews who survived German concentration camps can be drawn up. Prominent among these was Leon Blum, the Jewish Prime Minister of the French Popular Front government, who spent his years in a German prison writing a book advocating the creation of a United States of Europe. Prominent German-Jewish banker Warburg has related how he spent the war in relative comfort. Malcolm Muggeridge relates in his memoirs that when, as a British security official, he entered Paris in 1944 as the Germans retreated and found that the French home of the Rothschilds had been carefully looked after by the Germans — one observing that "the Hitlers may come and go, but the Rothschilds appear to continue their great influence decade after decade, and should therefore

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Eric D. Butler is founder and former national director of the Australian League of Rights (G.P.O Box 1052J, Melbourne, Vic. 3001, Australia). Dedicated to conservative, free enterprise, and Christian principles, the League has played an active and influential role in Australia's public life since its founding in 1946. In addition to a weekly newsletter, *On Target*, the League publishes two monthly newsletters, *Intelligence Survey* and *The New Times*. This essay, somewhat abridged, first appeared in *The New Times*, May 1995.

be treated with proper respect."

What purport to be the gas chambers at the notorious Auschwitz camp in Poland have been elevated to the status of a type of shrine, being constantly visited by thousands of tourists. The fact that a number of experts have pointed out that the buildings being shown could never have been used for mass gassings has little effect on the faithful.

It was claimed at the Nuremberg trial that six million had been gassed at Auschwitz and other camps. That figure has been progressively whittled down to just over one million. When the Russians took charge at Auschwitz they took all the German records, which show that total deaths from all causes, primarily disease, was not in excess of 100,000.

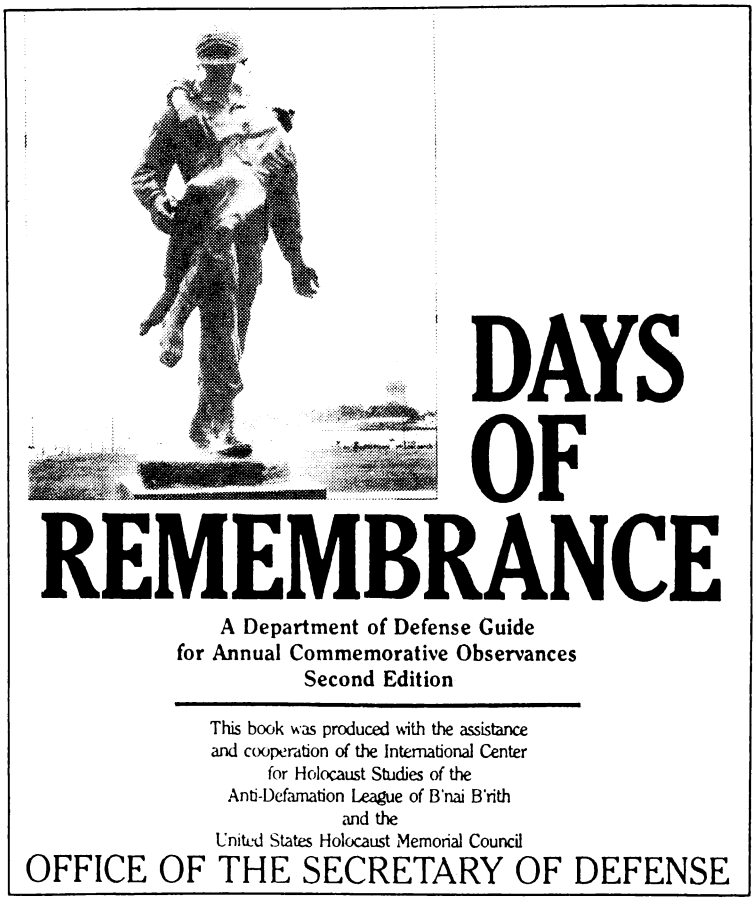
Eyewitnesses who were at Auschwitz and relate that they saw no mass gassings of people are discounted and drowned out by the Zionist-Jewish propaganda machine. Even the famous Elie Wiesel, who spent some time at Auschwitz — yet another survivor — mentions nothing about mass gassings in the first book he wrote [*Night*]. He provided a lurid picture of blood allegedly spurting from he ground, of trenches of fire, and much more. But not one word about gas chambers. He only discovered those later ...

But such stories are designed to foster a myth which the Christian must eventually come to grips with if he is to preserve and regenerate Western civilization.

Political Correctness

"There is no country [outside the United States] in which people live under more overpowering compulsions ... You must wave, you must shout, you must go with the irresistible crowd; otherwise, you will feel like a traitor, a soulless outcast, a deserted ship high and dry upon the shore ... In a country where all men are free, every man finds that what most matters has been settled for him beforehand."

— George Santayana



Front cover of the second, 1989 edition of the official *Days of Remembrance* Holocaust booklet. In it, the US Secretary of Defense urges all American military personnel to participate in annual Holocaust "commemorative observances," and suggests various Holocaust commemorative liturgies.

This US government propaganda booklet is a good example of what Jewish-American historian Alfred Lilienthal aptly calls "Holocaustomania." As part of this campaign, American presidents and other major political figures routinely join Jewish leaders in quasi-religious annual Holocaust commemorations.

Cooperating with the Office of the Secretary of Defense in producing this booklet is the US Holocaust Memorial Council, a taxpayer-funded federal government agency, and the Jewish-Zionist "Anti-Defamation League of B'nai B'rith." According to ADL national director Abraham Foxman, the Holocaust "is not simply one example of genocide but a near successful attempt on the life of God's chosen children, and thus, on God himself."

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French Court Fines Faurisson, Roques for Revisionist Book

Pressac Breaks Down on Witness Stand

For writing and distributing a book that disputes claims of mass killings in German gas chambers during World War II, two French revisionist scholars have been ordered by a Paris court to pay fines of $3,000 each.

The offending 90-page book, written by Prof. Robert Faurisson, is entitled *Réponse à Jean-Claude Pressac sur le problème des chambres à gaz* ("Response to Jean-Claude Pressac on the problem of the gas chambers"). Henri Roques is director of RHR, distributor of the January 1994 publication.

Faurisson and Roques were charged with violating France's anti-revisionist "Fabius-Gayssot" law, which makes it a crime to "contest crimes against humanity" as defined by the Nuremberg International Military Tribunal of 1945–46. The case came to trial on May 9 before a Paris court.

Pressac's Disastrous Testimony

At Faurisson's urging, French Holocaust researcher Jean-Claude Pressac was subpoenaed to testify. The performance on the witness stand of this author of several acclaimed anti-revisionist books was the high point of the trial. It proved to be a "major disaster" for the suburban pharmacist, says Faurisson.

In his first question, Faurisson's attorney asked:

> On page two of your book [*Les Crématoires d'Auschwitz*], you promise your reader "a historical reconstruction free at last of oral or written testimonies, which are always fallible and become even more so with time." Well, on page 34, when you mention the "first gassing perpetrated in the camp of Auschwitz," you refer, in so many words, only to "testimonies." How do you explain this contradiction?

Pressac responded by attempting to evade the question, a maneuver he used in dealing with the questions that followed.

Pressac was also asked: "Considering that in your book there are 60 illustrations (photos, plans, drawings), show us a photo or drawing of a Nazi [execution] gas chamber." Extremely nervous and agitated, he cited a March 1942 German plan entitled "Arrangement of the ventilation and exhaust conduits." (For several years Faurisson has repeatedly stressed that in none of his books, and most notably in his 564-page 1989 book about Auschwitz, has Pressac ever provided a full picture of a German homicidal gas chamber along with an explanation of its technique and operation.)

Because such evasiveness was making him look like a fool, two of the three judges (there was no jury) put some questions of their own to Pressac. This also proved to be a waste of time. Still unable to give clear answers, Pressac seemed extraordinarily confused. Instead of answering, he responded with phrases such as "Do not ask me the impossible" and "You must understand I am alone in my battle." At one point he suddenly shouted to Faurisson and his lawyer: "Your Leuchter himself concluded that gas chambers had existed in Auschwitz!" He nearly broke down and cried.

The judges appeared to be utterly dismayed by Pressac's performance, and the entire courtroom audience seemed flabbergasted.

'Lenient' Punishment

During the proceeding the state prosecutor asked the court to punish Faurisson with a non-suspended sentence of three months imprisonment. However, when the judges met on June 13 to announce the guilty verdicts, they instead ordered the defendants to pay a fine of 30,200 francs (about $6,000).

Actually, comments Faurisson, this sentence is surprisingly mild. The court's relative leniency, he says, is due largely to Pressac's performance.

Meanwhile, Faurisson faces two trials on February 1, 1996, because of an article he wrote against France's anti-revisionist law that was published in a 1990 issue of the French magazine *Le Choc du mois*.

A more detailed report on the May 9 trial and Faurisson's continuing legal battle will appear in a forthcoming issue of the *Journal*.

Idealistic but Practical

"Let us boldly face the life of strife, resolute to do our duty well and manfully; resolute to upphold righteousness by deed, by word; resolute to be both honest and brave, to serve high ideals, yet to use practical methods. Above all, let us shrink from no strife, moral or physical, within or without the nation, provided we are certain that the strife is justified."

— Theodore Roosevelt
Speech in Chicago
April 10, 1899

Protests

In a barrage of letters to German officials and journalists, in newspaper advertisements, and in leaflets, American civil rights activists are speaking out against the treatment of Hans Schmidt. On August 22, for example, a small group of citizens picketed the German Consulate in New York City, and distributed handbills demanding freedom for Schmidt. A quarter-page "Travelers Alert" advertisement placed in a California daily paper by an IHR supporter protested the Schmidt arrest, and warned Americans planning a visit to Germany that they risk arrest and imprisonment there if they have expressed "politically incorrect" views.

The Schmidt case is an important milestone in the German government's on-going campaign to stamp out dissident, nationalist voices. It points up the bigotry and hypocrisy of both the German and US governments, which violate the principles they so loudly proclaim. It has potentially profound consequences, not only for Germany but for the United States and the rest of Europe as well.

Historic Qualities

"Of those to whom much is given, much is required. And when at some future date the high court of history sits in judgment on each of us, recording whether, in our brief span of service, we fulfilled our responsibilities to the state, our success or failure, in whatever office we hold, will be measured by the answers to four questions:

First, were we truly men of courage, with the courage to stand up to one's enemies, and the courage to stand up, when necessary, to one's associates, the courage to resist public pressure as well as private greed?

Second, were we truly men of judgment, with perceptive judgment of the future as well as the past, of our own mistakes as well as the mistakes of others, with enough wisdom to know what we did not know, and enough candor to admit it?

Third, were we truly men of integrity, men who never ran out on either the principles in which we believed or the people who believed in us, men whom neither financial gain nor political ambition could ever divert from the fulfillment of our sacred trust?

Finally, were we truly men of dedication, with an honor mortgaged to no single individual or group, and compromised by no private obligation or aim, but devoted solely to serving the public good and the national interest?

Courage, judgment, integrity, dedication — these are the historic qualities ... which, with God's help ... will characterize our government's conduct in the ... stormy years that lie ahead."

— John F. Kennedy, Speech to Massachusetts State Legislature, Jan. 9, 1961

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Focus on the IHR

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Founded in 1978, the Institute for Historical Review (publisher of this *Journal*) is a not-for-profit research, educational and publishing center devoted to truth and accuracy in history. The IHR continues the tradition of *historical revisionism* pioneered by distinguished historians such as Harry Elmer Barnes, A.J.P. Taylor, Charles Tansill, Paul Rassinier and William H. Chamberlin.

The Institute's purpose is, in the words of Barnes, to "bring history into accord with the facts." The IHR is at the center of a worldwide network of scholars and activists who are working — sometimes at great personal sacrifice — to separate historical fact from propaganda fiction by researching and publicizing suppressed facts about key chapters of history, especially twentieth century history, that have social-political relevance today.

The Institute's offices are located in Orange County, southern California. Its work is funded through sales of books and cassette tapes, subscriptions to its *Journal of Historical Review*, and donations from supporters around the world. In its day-to-day operations, the IHR employs its modest financial resources very cost-effectively. For every dollar it spends, the IHR's adversaries spend a hundred.

Legally, the Institute operates as an entity of the "Legion for the Survival of Freedom, Inc." (LSF), a Texas corporation founded in 1952 and controlled by a board of directors.

With growing support from across the United States and many foreign countries, the IHR works to bring sanity to America's foreign policy, to liberate people from pseudo-religious intimidation, and for the First Amendment right of free speech. The IHR also works to tear down barriers to international peace and understanding by encouraging greater awareness of the root causes, nature and consequences of war. Nowhere is this work more important than here in the United States, where untold billions of dollars have been squandered in preparation for pointless wars and conflicts.

For Peace And Understanding

Bitter experience has taught us just how little we can trust politicians and governments, especially during wartime when official and semi-official propagandists are most busy deceiving the public. As American historian Harry Elmer Barnes put it: "Truth is always the first war casualty. The emotional disturbances and distortions in historical writing are greatest in wartime."

Powerful interests — including politicians and the major media — distort the historical record for self-serving reasons. Textbooks, motion pictures and television routinely present history in a slanted and partisan way. As George Orwell aptly noted in his classic *Nineteen Eighty-Four*: "Who controls the past controls the future. Who controls the present controls the past."

As shrewd observers have long understood, history is written by the victors. This is particularly true with regard to the history of the Second World War. Routinely the origins and nature of that catastrophic conflict are deceitfully portrayed as a simplistic struggle between good and evil.

Americans have been misled into one costly, devastating, and needless war after another. During Vietnam War as well as during the 1991 Gulf War, for example, government officials and much of the media lied to and deceived the American people to justify the needless slaughter and devastation of those conflicts.

In seeking to replace ideologically-driven and emotion-charged portrayals with truth and fact, the Institute promotes historical awareness, understanding and mutual respect among nations. Artificially maintaining the hatreds and passions of the past prevents genuine reconciliation and lasting peace. As Barnes emphasized, historical revisionism is the key to just and lasting peace.

An awareness of real history provides understanding about the great issues of the present and the future. The work of the IHR in "blasting the historical blackout" (Barnes) is all the more relevant in this final decade of the twentieth century, as the political-economic order imposed by the victorious powers of the Second World War breaks apart — and along with it a distorted and one-sided historical perspective.

In a world often saturated with historical lies and self-serving propaganda, the Institute for Historical Review stands as a precious beacon.

Growing Impact

Defying powerful adversaries, the Institute's impact continues to grow. While media coverage of the IHR is still overwhelmingly hostile, the Institute and its work have been receiving more widespread and respectful attention. The IHR is now grudgingly accepted as an established part of the American social-cultural landscape.

For example, millions of Americans were introduced to the Institute through the March 20, 1994, broadcast of CBS's "60 Minutes," one of the country's most widely viewed television shows. The IHR *Journal* was also introduced, and the front cover of the Nov.–Dec. 1993 issue was shown on screen. The IHR is frequently cited in newspapers and magazines, including *Time*, *Vanity Fair*, *The New Yorker*, *The Wall Street Journal*, and the *Los Angeles Times*. Institute spokesmen have been heard and seen on numerous radio and television appearances.

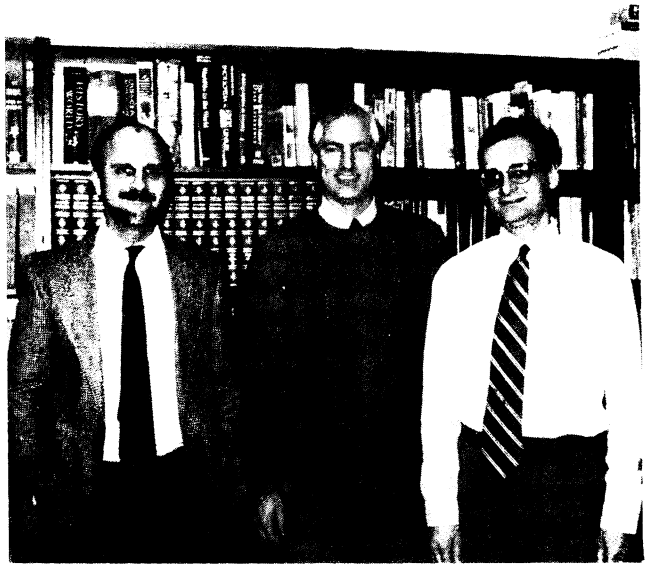
Moreover, steadily growing numbers of scholars and educated lay persons — across the United States, throughout Europe, and in Asia, Latin America and northern Africa — support the work of the IHR.

The Holocaust Issue

Even though IHR books and IHR *Journal* articles have consistently dealt with a broad range of historical topics, certainly the best-known and most controversial aspect of the Institute's work has been its treatment of the Holocaust issue. For example, the *Los Angeles Times* (May 15, 1994) describes the IHR as a "revisionist think tank that critics call the 'spine of the international Holocaust denial movement'."

Although the Institute does not "deny the Holocaust," over the years it has published detailed books and numerous probing essays that call into question aspects of the orthodox Holocaust extermination story. IHR publications have devoted considerable attention to this issue because it plays such an enormously significant role in the cultural and political life of America and much of the world.

The seemingly perpetual Holocaust media campaign, which Jewish historian Alfred Lilienthal aptly calls "Holocaustomania," portrays the fate of the Jews during the Second World War as virtually the central event of history. Even after 50 years, there seems to be no end to the heavy-handed motion pictures, the simplistic television specials, the one-sided "educational courses," and the self-righteous appearances by politicians and celebrities at Holocaust memorial services.



Tom Marcellus, Greg Raven and Mark Weber, during a recent meeting in the IHR conference room.

Britain's chief Rabbi, Immanuel Jakobovits, in a 1987 speech described the Holocaust campaign as "an entire industry, with handsome profits for writers, researchers, filmmakers, monument builders, museum planners and even politicians." Some rabbis and theologians, he added, are "partners in this big business."

Implicit in much of the Holocaust campaign is an indictment against Germany and other European nations, Western and European traditions, and Christianity (particularly the Roman Catholic church). Virtually the entire non-Jewish world, so the thinking goes, bears a kind of collective guilt for what is regarded as the greatest crime in history. In American society, the Holocaust story has attained an almost sacred, quasi-religious status. To "deny the Holocaust" is widely regarded as intolerable blasphemy.

'Holocaust Denial'

In their efforts to discredit and marginalize it, opponents routinely mischaracterize the Institute as a "Holocaust denial" organization. This smear is completely at variance with the facts.

Revisionist scholars such as French professor Robert Faurisson, Dr. Arthur Butz of Northwestern University and bestselling British historian David Irving acknowledge that hundreds of thousands of Jews were killed and otherwise perished during the Second World War as direct and indirect result of the harsh anti-Jewish policies of Germany and its allies.

At the same time, revisionists point out, for example, that numerous specific Holocaust claims have, over the years, been quietly abandoned as untrue. For instance, apparently persuasive evidence presented at the Nuremberg Trial of 1945–46 "proving" that prisoners were gassed at the Dachau and Buchenwald concentration camps is now universally recognized as worthless. Revisionists cite a growing body of documentary, forensic and other evidence — much of it published by the IHR — to show that much of what we're told about the "Holocaust" is exaggerated or simply not true.

If the revisionist view of the Holocaust were really as simplistic and indefensible as some insist, it would not have gained the support of university professors such as Arthur Butz and Robert Faurisson, historians such as David Irving and Harry Elmer Barnes, former concentration camp inmates such as Paul Rassinier, and American gas chamber specialist Fred Leuchter. These individuals did not decide publicly to reject the orthodox Holocaust story — thereby risking public censure, and worse — because they are fools, or because their motives are evil, but rather on the basis of a sincere and thoughtful evaluation of the evidence.

Rather than deal with their arguments and evidence, defenders of Holocaust orthodoxy attack the character and motives of revisionist scholars. Enemies of the IHR routinely resort to name-calling, misrepresentation, threats, boycott campaigns, legal measures and even violence. So grotesque has this international campaign become that in some countries "Holocaust denial" is a crime. In Austria, France, Germany and a few other countries, those who publicly dispute the official Holocaust story are fined and imprisoned.

Bigoted Attacks

Occasionally the Institute is denounced as a racist or fascist "hate group." This too is a baseless smear.

Since its founding the IHR has steadfastly opposed bigotry of all kinds in its efforts to promote greater public understanding of history. It does not seek to whitewash any past regime or rehabilitate any ideology. The IHR is proud of the backing it has earned from people of the most diverse racial and ethnic backgrounds.

Far from being a fomenter of hate, the Institute has been a *target* of hate groups. During the 1980s, the Jewish Defense League — identified by the FBI in 1985 as the second most active terrorist group in the United States — repeatedly assaulted Institute offices and staff members.

Following numerous death threats by telephone and mail, extensive property damage, five relatively minor fire bombings, one drive-by shooting and two physical assaults, the Institute's office-warehouse was destroyed in an arson attack on July 4, 1984. Estimated property loss was more than $400,000, including tens of thousands of books, rare documents, irreplaceable files and expensive office equipment.

In addition, well-financed special interest groups seeking to curtail open discussion of vital historical issues have for years targeted the Institute, grossly misrepresenting its work and purpose. Prominent among these are the Simon Wiesenthal Center (Los Angeles) and the Anti-Defamation League of B'nai B'rith (New York) — stridently partisan organizations with well documented records as staunch apologists for narrow Zionist-Jewish interests.

Along with the Institute's growing impact has come, inevitably, ever more frantic attacks from intolerant enemies. As the IHR's influence grows, and as the great social-cultural struggle of the Western world intensifies, so also does the fury and desperation of its adversaries.

Books

A major task of the Institute is the publication of solid works of history. It brings long-neglected revisionist classics back into print, and breaks fresh ground with professionally edited and attractively designed first editions of important new works.

Numerous college and university educators have assigned IHR books as required reading in their courses. Most IHR books can be found in major libraries around the world. One title alone has sold more than 50,000 copies worldwide. Several IHR titles have been published in foreign-language editions.

In addition to its own titles, the IHR distributes scores of worthwhile books issued by other publishers. More than a hundred solidly researched books and dozens of compelling audio and video tapes are listed in the IHR annual catalog.

The Journal of Historical Review

The Institute's *Journal of Historical Review*, says bestselling British historian David Irving, "has an astounding record of fearlessly shattering the icons of those vested interests who hate and fear the truth. That is why I strongly endorse it, and suggest that every intelligent man and woman in America, Britain and the dominions subscribe."

The Journal of Historical Review — the leading periodical of its kind in the world — appears six times yearly in an attractive, handsomely illustrated 48-page magazine format. (Until January 1993, it was published four times yearly in a smaller size format.) More than 60 issues have appeared since it first began publication in 1980.

In addition to individual scholars and discerning lay readers, libraries of leading university and academic centers around the world subscribe, including the libraries of Harvard University, Princeton University, Yale University, Penn State University, Howard University, and the Institute for Contemporary History in Munich.

More than 20 distinguished historians, educators and other scholars are members of the *Journal's* Editorial Advisory Committee. *Journal* contributors have included respected scholars from around the world.

Journal articles are frequently reprinted, translated and circulated in many foreign countries. Selected Journal articles (along with IHR leaflets and other IHR materials) are disseminated through the Internet to many tens of thousands around the world.

Thomas Marcellus, IHR Director, sorts damaged files from the wreckage of the arson attack on July 4, 1984, that destroyed the Institute's office and warehouse complex.

A *Journal* reader typically has a keen interest in understanding how and why the world has become what it is today. He is fed up with the recycled wartime propaganda that is passed off as "history." He detests socially destructive lies and bigotry. He wants a sane and healthy future for himself, his family and his country, indeed for all humanity, and realizes that it can only be achieved through an understanding of history based on truth and reality.

Conferences

Since 1979, the IHR has held twelve conferences, presenting speakers from Europe, Asia, and Australia, as well as the United States. IHR conference speakers have included:

- Pulitzer prize-winning American historian John Toland, author of several bestselling works of history.
- Dr. James J. Martin, an American historian with a 25-year career as an educator. Author of several meticulously researched historical studies. Contributor to the *Encyclopaedia Britannica*.
- British historian David Irving, perhaps the most widely read historian in the English-speaking world. Author of numerous bestselling works.
- Fred Leuchter, America's foremost expert on execution hardware. Author of a widely discussed forensic report on the alleged extermination "gas chambers" at Auschwitz.
- Hideo Miki, retired professor at Japan's National Defense Academy and retired Lieutenant General of Japan's Self-Defense Forces.
- John Bennett, noted Australian civil liberties attorney and activist, and president of the Australian Civil Liberties Union.

IHR Conference addresses are recorded and made available on audio and video cassette.

Other Activities

The educational work of the IHR also includes outreach through its Media Project. Project director Bradley Smith has appeared on more than 400 radio talk shows, reaching an audience estimated in the millions.

Hundreds of thousands of leaflets from our popular introductory series have been sold and distributed. A speakers' bureau makes IHR speakers available for meetings. Depending on availability of financial resources, the IHR also helps fund primary scholarly research of critical historical issues.

Mark Weber

Since March 1995 Mark Weber has been Director of the IHR. He has also served as editor of its *Journal* since April 1992. He has been a contributor to the *Journal* since 1980, and has addressed nearly every IHR Conference since the second one in 1980.

Weber was born in October 1951 in Portland, Oregon, where he was also raised. He graduated from Jesuit High School there in 1969. He studied at the University of Illinois (Chicago), the University of Munich (Germany), and Portland State University, from where he received a Bachelor's degree in history (with high honors). He then did graduate work in history at Indiana University (Bloomington), where he served as a history instructor and received a Master of Arts degree in European history in 1977.

He has traveled widely in Europe and northwestern Africa. He lived and worked for two and a half years in Germany (Bonn and Munich), and for a time in Ghana (West Africa), where he taught English, history and geography at an all-black secondary school.

During the five years he lived in Washington, D.C. (1978-1983), he carried out extensive historical research at the National Archives and the Library of Congress. In March 1988 Weber testified for five days in Toronto District Court as a recognized expert witness on the "Final Solution" and the Holocaust issue.

His numerous articles, reviews and essays on a range of historical issues have appeared in a variety of American and foreign periodicals, including many in translation.

Weber has been a guest on numerous radio talk shows and on television, including an appearance in April 1992 on the nationally-syndicated "Montel Williams" television program. Millions of Americans saw and heard Weber speak about the Holocaust issue on the March 20, 1994, edition of the CBS network television program "60 Minutes."

Greg Raven

Since September 1992 Greg Raven has worked as *Journal* Associate Editor, and since February 1995 has served as President of the IHR's parent corporation.

Born in 1953, he was raised and educated in California. A charter *Journal* subscriber, he has written radio shows, radio plays, screenplays, magazine articles, computer documentation manuals, sales materials, and reviews and is a published book author.

American Troops Liberate Dachau, April 1945

DACHAU
Reality and Myth

When American GIs liberated the infamous Dachau concentration camp on April 29, 1945, they were horrified by the corpses they found there, and readily believed stories of mass killings in a camp "gas chamber." As John Cobden explains in this easy to read overview, the real story of the camp is quite different than the widely accepted legend.

Few know, for example, that even after the American's took over Dachau, prisoners continued to die in large numbers—nearly ten percent of all deaths at the camp took place after liberation.

Over the years, former Dachau inmates have told "eyewitness" stories of terrible atrocities committed in the camp, including "gas chamber" killings of thousands of prisoners.

In ***Dachau: Reality and Myth***, however, these tales disintegrate under close examination. Cutting through a fog of confusion, deception and politics, here is the true story of Dachau, including how the "official" history of the Third Reich's first and best-known concentration camp has changed dramatically over the years. Written with passionate devotion to truth and sensitivity for the suffering of the camp's victims, ***Dachau: Reality and Myth*** systematically debunks a major historical legend.

Dachau: Reality and Myth
by John Cobden
Softcover • 52 pages • Photos
$5.00 + $2 postage
Quantity discounts available
Published by
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Suicide of Reinhold Elstner

A German Takes His Life to Protest Defamation and Historical Lies

At about eight o'clock in the evening of Tuesday, April 25, 1995, a retired German chemist walked to a prominent memorial hall in downtown Munich, poured a flammable liquid over himself, and set himself on fire. Reinhold Elstner, 75 years old, took his life in this gruesome, painful fashion to protest against a half century of "defamation" and a "Niagara flood of lies pouring down on our nation."

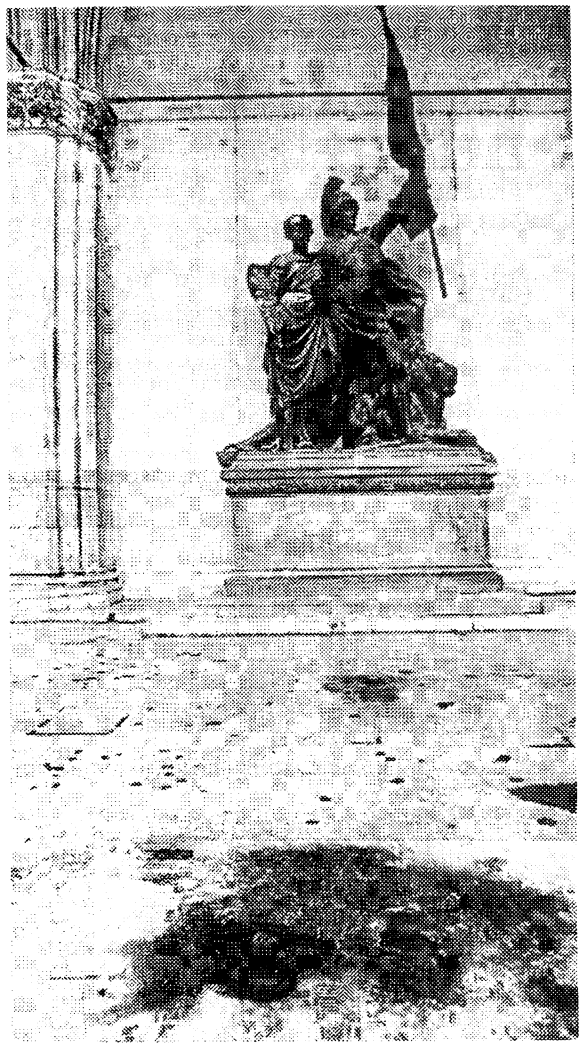
During the Second World War Elstner served as a *Wehrmacht* soldier on the eastern front. For several years after the war he was held in the Soviet Union as a forced laborer. Along with three million other *Sudeten* Germans, his family was driven from its ancient home in the *Sudetenland* region that is now part of the Czech Republic.

On his death the German monthly magazine *Nation und Europa* commented:

> Elstner was no political fanatic or muddle-headed fool. He suffered neither from loneliness nor incurable illness. After his return home from Soviet camps he led a normal, ordered life. He studied in Munich, married, and, together with his wife (who died a few years ago), raised a son. As a certified chemist, he did not suffer materially.
>
> Colleagues and neighbors all appreciated this sprightly pensioner, who was always ready with a friendly witticism and who, in spite of his critical view of certain contemporary developments, never seemed depressed.

German newspapers predictably gave only minimal coverage to Elstner's self-immolation, and sought dismissively to smear him as a foolish "right wing radical." Nevertheless, many people quietly responded to this dramatic act of protest with understanding and sympathy.

For days afterwards, Germans visited the site to pay their respects, many laying flowers at the spot at the *Feldherrnhalle* memorial where Elstner took his life. One evening a few days after his death, Munich police gathered up 15–20 bunches of flowers from the site and threw them, like garbage, into a container they had brought along. Another police team repeated the action a few days later, and city employees used a blow torch to remove all traces of the self-immolation from the pavement. Four days after the death, police were stopping people who had come to the site to lay flowers, demanding their names and addresses.



To protest against the "flood of lies pouring down on our nation," retired chemist Reinhold Elstner committed suicide by setting himself on fire here at the *Feldherrnhalle* memorial hall in downtown Munich, southern Germany.

As macabre as it sounds, if Elstner had survived his self-immolation, very likely he would have been arrested and put on trial as a criminal because he had expressed politically incorrect views about the Holocaust story in a farewell letter. (To deny, whitewash or approve of genocidal acts of the Third Reich is a crime in today's Germany.) For example, he rejected as "lies, nothing but lies" the propaganda stories of gas chamber killings in Buchenwald, Mauthausen and Dachau "and the like."

Elstner's public suicide is not without precedent. In January 1969, a Czech student set himself on fire in downtown Prague to protest Soviet occupation of his country. Jan Palach's suicide was widely regarded around the world as a commendable act of courage. It touched off mass anti-Soviet demonstrations in Bohemia-Moravia, culminating in a great

funeral rally for Palach in Prague. A few weeks later, another Czech, Jan Zajic, committed suicide in the same manner.

In August 1976, a 47-year-old Protestant pastor in the former "German Democratic Republic" similarly took his life. Oskar Brüsewitz publicly set himself on fire in the center of his home town to dramatically protest the repression of religion in the Communist regime. Protestant leaders throughout the country cited Pastor Brüsewitz's suicide as a courageous deed worthy of respect, solemnly declaring that it "demonstrated the tensions in our society and the tests which many have to undergo." Also in contrast to Elstner's death, Brüsewitz's suicide received widespread sympathy and prominent coverage in newspapers around the world.

In recent years German politicians, intellectuals, and journalists have gushed with sympathy for Third World immigrants in their country. If an asylum-seeker from Bangladesh or Nigeria had similarly taken his life, German opinion makers doubtless would have responded with an outpouring of hand-wringing sympathy and remorseful concern.

Elstner survived the Third Reich, the Second World War, and even Soviet imprisonment, but life in today's propaganda-saturated German Federal Republic — sometimes called "the most free state in German history" — was too much for him. "The ruling system with its intolerable hate campaign against the entire war generation drove Reinhold Elstner to his death," commented the organizer of a memorial service held two weeks after the death.

From Reinholt Elstner's Final statement:

Fifty years of ceaseless defamation, ugly lies and demonization of an entire people are enough!

Fifty years of incredible insults to former German soldiers, of blackmail costing billions [in payments to Israel and world Jewry], and of "democratic" hate, are more than one can take.

Fifty years of Zionist judicial revenge are sufficient.

Fifty years of trying to create rifts among generations of Germans by criminalizing fathers and grandfathers are too much.

Now 75 years old, there's not much more I can do. Through my death in flames as I can nevertheless still give a final visible expression of my views. If, as a result, even one German comes to his senses and finds the way to truth, then my sacrifice will not have been in vain.

When I realized that now, after 50 years, there seems little hope that reason would gain the upper hand, I felt I had no other choice ...

I am a Sudeten German. I had a Czech grandmother, and from that side other Czech and Jewish relatives, some of whom were incarcerated in concentration camps, such as Buchenwald (Nordhausen) and Theresienstadt.

I never belonged either to the Nazi party or even to any other group that was in the slightest tainted by an association with National Socialism. We always had the best of relations with our non-German kin, and, when necessary, we helped each other.

Our relatives who had been prisoners in the concentration camps came home on May 10, 1945 [two days after the end of hostilities], and offered their help. Of special assistance was the Jewish uncle from Prague who had seen the horrible blood bath in the Czech capital that Czech partisans had caused among the Germans left there.

During my years I met nice and helpful Jews, not only among my relatives but also as a PoW in Russia. In Gorki a female Jewish professor helped me back to health when I suffered from pleurisy and had severe eye problems.

I well remember the "Crystal Night" of 1938 because on that day I met a crying Jewish girl, a girl with whom I had been studying. But I was much more shocked when I saw in Russia how all churches had been desecrated, how they were used for stables and machine shops ... Yet for me the worst was when I saw churches used as museums for atheism ...

I lived for years in the hospital town of Porkhov, Russia, where already in the first winter the danger of a typhus epidemic arose, and all the hospitals and first-aid stations were deloused with what we called then "KZ [concentration camp] gas," namely, "Zyklon B." There I learned how dangerous it was to handle this poison gas ... At any rate, ever since then I have had no choice but to regard as fairy tales all concentration camp memoirs that describe the alleged "gas chambers." This may be the real reason why all concentration camp reports by "survivors" are decreed as true under a special "judicial notice," and need not be proven and cannot be challenged.

Photo Sources

In the July–August 1995 *Journal*, the photograph on page 22 of Buchenwald Jewish children is from the National Archives (Washington, DC), and is published in *The End of the Holocaust* (Portland: 1990), by J. Bridgman. In this same *Journal* issue, the photograph on page 36 of victims of an Allied bombing raid on Berlin is from the book by T. Charman, *The German Home Front, 1939–1945* (New York: 1989).

Doug Collins and Canadian Jewish Weekly Cross Swords

Slowly but surely, those who challenge the Six Million Holocaust story are forcing the defenders of orthodoxy to confront revisionist arguments, even if very reluctantly.

Earlier this year, for example, western Canada's leading Jewish community paper published "An Open Letter to Holocaust Deniers Everywhere." Written by Dr. Dina Golovan, a retired physician who was born in Ukraine, it appeared in the January 19 issue of the *Jewish Western Bulletin* of Vancouver.

It took special aim at Doug Collins, an award-winning British-born journalist and author who infuriates entrenched interests with his outspoken, common-sense views about immigration, free speech, twentieth century history, and other issues. He writes a regular column for the *North Shore News* of North Vancouver, British Columbia. (With his permission, a number of these columns have appeared in these pages. For more about Collins, see the Nov.–Dec. 1994 IHR *Journal*, pp. 43–46.)

Holocaust "denial" is dangerous, Golovan told *Bulletin* readers, because it "can debase our democratic society and the unity of our multicultural country." Doug Collins "does not believe in the 'gas chamber story' because he does not have evidence. But there is a great deal of evidence, and it is easy to find. Let him travel to Germany where the German government preserves concentration camps, such as Dachau and Buchenwald, as museums."

"I have visited Buchenwald camp," continued Golovan, "and saw with my own eyes crematoria where ovens swallowed thousands of lives. There is a 'shower' room where one can see pipes that supplied the poison gas that killed people."

Unfortunately, Dr. Golovan isn't up to date on the latest version of the ever-changing Holocaust story. These days no prominent Holocaust historian accepts the story — once "proven" at the Nuremberg trial of 1945–46 — that prisoners were killed in gas chambers at Dachau and Buchenwald.

Collins responded to the editorial with a letter to the Bulletin, the complete text of which follows:

> In your issue of January 19, Dina Golovan wrote "an open letter to Holocaust deniers" in which I was the star target. She stated — correctly — that I don't believe the six million story, and asked how "a person who considers himself to be a journalist can discuss a subject he is not sure about."
>
> She went on to ask whether I did a count, and how I know the numbers. Did I work at the Statistics Bureau?, she asked. I didn't. But it is because I am a journalist that I look at stories with a critical eye, and 50 years after the war we are being drenched in a rain of Holocaust propaganda. Alfred Lilienthal, the Jewish scholar and author, has called it "Holocaustomania." So do other Jews.

Doug Collins

I do not question that dreadful things happened under the Nazis — and not only to Jews. But the Holocaust has become a cult subject — a religion, almost. Reviewing "Schindler's List" for the *Los Angeles Times* [Jan. 2, 1994], Rabbi Eli Hecht asked, "When Will Jews Let It Rest?"

Professor Yehuda Bauer is Israel's leading Holocaust scholar and was quoted in the *New York Times* of Nov. 12, 1989, as saying, with regard to the claim that four million died at Auschwitz: "The larger figures 'have been dismissed for years, except that it hasn't reached the public yet and I think it's about time that it did'."

Since then, the official figure has been reduced, variously, to 1.5 million or 1.1 million. Jean-Claude Pressac, in his widely-touted book, "The Machinery of Mass Murder" [*Les Crématoires d'Auschwitz* (1993)], puts the figure at 775,000. Another "denier"?

Gas chambers? In 1988, Arno J. Mayer, a Jewish Professor of European History at Princeton stated in his work, *Why Did the Heavens Not Darken?*, that "certainly at Auschwitz, but probably overall, more Jews were killed by so-called 'natural' causes than by 'unnatural' ones." He believes that gas chambers existed, but stated that "sources for the study of the gas chambers are at once rare and unreliable." One would not think so from reading the never-ceasing "news," however. As Professor Robert Faurisson of France has stated: "Show me or draw me a picture of a gas chamber."

The one shown at Auschwitz will not do because [Franciszek Piper] the curator of the Museum there has admitted it is a "reconstruction" done by the Soviets after the war. For years, it was claimed that gas chambers existed in the camps in western Germany. But Simon Wiesenthal himself has admitted they did not. [See the May–June 1993 *Journal*, pp. 9–10.] In his TV series, "Civilization and the Jews," Abba Eban made no mention of gas chambers.

Numbers? Even "leading Holocaust scholar"

Raul Hilberg of the US puts the number at 5.1 million. Is he also a "denier"? Dr. Golovan doesn't seem to know that the story keeps changing.

Why did Winston Churchill ignore such a story? In his six-volume *History of the Second World War* he made no reference to it, or indeed to any millions. Yet he was in possession of all the secret intelligence from ULTRA, was pro-Zionist, and had plenty to say about the persecution of the Jews by the Nazis.

Dr. Golovan mentions survivors' evidence. Well, survivors identified John Demjanjuk as concentration camp guard "Ivan the Terrible." Frank Walus was also accused of being a major war criminal. Both turned out to be innocent, and Demjanjuk's Jewish lawyer has written about how his man was framed. Not to be overlooked, either, is that [Shmuel Krakowski] the director of the Yad Vashem archives in Israel has stated that over half of the survivors "have let their imaginations run away with them" in giving their testimonies [*Jerusalem Post*, Aug. 17, 1986].

Moshe Peer of Montreal wrote a book about Bergen-Belsen in which he claims he was sent to the gas chamber six times but somehow escaped death. [See the Nov.–Dec. 1993 *Journal*, p. 24]. Well, I saw that camp in 1945 and it was a terrible sight. But there were no gas chambers. If there had been we would be seeing them nightly on TV, the camp having been captured intact.

Why "holocaustomania"? Britain's chief rabbi, Immanuel Jakobovits, has stated that the Holocaust is "an entire industry, with handsome profits for writers, researchers, filmmakers, monument builders, museum planners and even politicians." [*Jerusalem Post*, Nov. 26, 1987.] The Israeli author Boaz Evron wrote (see the UK's *Jewish Chronicle*, Oct. 4, 1982) that it is used "to extract still greater payments in reparations for Nazi crimes." (At last count, these amounted to $44 billion.) In Israel, it is a common joke that "there is no business like Shoah business." It is also used against freedom of the press — see the complaint against me by the Canadian Jewish Congress under Bill 33.

Dr. Golovan seems to think I have never seen a concentration camp. Well, not only did I see Belsen in 1945, while on an escape from Stalag VIIIB in 1941, I nearly walked into Auschwitz (see my book, *P.O.W.*). In 1989, I saw it again.

Until the late 1960s I accepted the six million story. But now I don't. There are too many holes in it.

In an editorial entitled "Not a Matter for Debate," the *Bulletin* (Feb. 16) sought to explain its decision "not to print Mr. Collin's diatribe, although this newspaper has always affirmed freedom of expression." Castigating Collins as an "avowed disbeliever, among other facts, in the existence of the crematoria during the Holocaust," the editors declared: "The existence of the Holocaust and the crematoria are historical facts, are not a matter for debate."

Collins responded to this editorial with a second letter, which *Bulletin* editors likewise declined to publish:

> Your refusal to print my response to the tirade by Dina Golovan was both cowardly and a contradiction of journalistic principles. Your reasoning, if it can be called that, was that the Holocaust is not a matter for debate. But whether *you like it* or not it is being debated, as are the motives for its being propagandized with such intensity half a century after the end of the war.
>
> Sticking your heads in the sand and supporting the persecution of those who challenge your written-in-stone version of history will not prevent the debate from being continued. You complain about anti-Semitism, and at the same time encourage it by your actions.
>
> Two more points. You stated in your editorial of Feb. 16 that I "deny the existence of crematoria during the Holocaust." Where did you get that from? I have never denied any such thing, having seen the crematoria myself. And in their piece of Feb. 24, Stark and Swartz claim that "the *North Shore News* refuses to publish the critics of Doug Collins." Have they been smoking something? Almost every issue of the *News* contains anti-Collins letters.

Permissible Evil

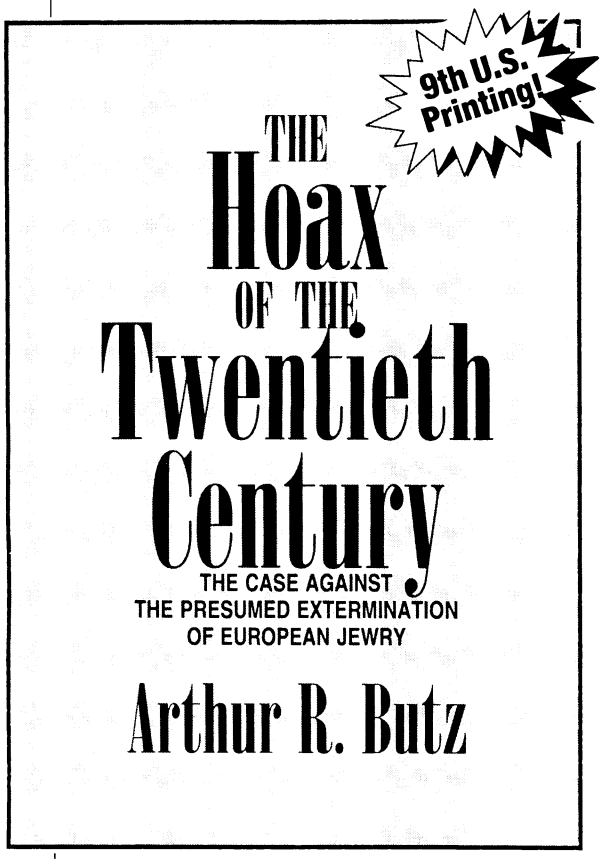
"As the murk of permissible evil envelopes us more and more, there is awakened in the soul of Western man a compulsive passion for the truth. The stage is reached when dispelling the murk becomes more exciting, more deeply satisfying than all the economic and personal rewards that go with submission and compliance."

— Ivor Benson

The Unsurpassed Standard Refutation

THE HOAX OF THE TWENTIETH CENTURY

THE CASE AGAINST THE PRESUMED EXTERMINATION OF EUROPEAN JEWRY



Yehuda Bauer and Prof. Moshe Davis agreed that there is a "recession in guilt feeling" over the Holocaust, encouraged by fresh arguments that the reported extermination of six million Jews during World War II never took place... "You know, it's not difficult to fabricate history," Davis added. —Chicago *Sun-Times*, Oct. 25, 1977

You can't discuss the truth of the Holocaust. That's a distortion of freedom of speech. The U.S. should emulate West Germany, which outlaws such public exercises. —Franklin Littell, Temple University. Quoted in: *Jerusalem Post*, weekly edition, Oct. 19-25, 1980

IN SPITE OF THE MANY IMPORTANT BREAKTHROUGHS in Revisionist scholarship since it was first published in 1976, Dr. Butz' pathbreaking study remains unsurpassed as the standard scholarly refutation of the Holocaust extermination story.

In more than 400 pages of penetrating analysis and lucid commentary, he gives the reader a graduate course on the fate of Europe's Jews during the Second World War. He scrupulously separates the cold facts from the tonnage of stereotyped myth and propaganda that has served as a formidable barrier to the truth for half a century.

Chapter by solidly referenced chapter, he applies the scholar's rigorous technique to every major aspect of the Six Million legend, carefully explaining his startling conclusion that "the Jews of Europe were not exterminated and there was no German attempt to exterminate them."

Focusing on the postwar "war crimes trials," where the prosecution's evidence was falsified and secured by coercion and even torture, Dr. Butz re-examines the very German records so long misrepresented. Reviewing the demographic statistics which do not allow for the loss of the "Six Million," he concludes that perhaps a million Jews may have perished in the turmoil of deportation, internment and war. He re-evaluates the concept and technical feasibility of the legendary extermination "gas chambers."

Maligned by people who have made no effort to read it, denounced by those unable to refute its thesis, ***The Hoax of the Twentieth Century*** has sent shock waves through the academic and political world. So threatening has it been to the international Holocaust lobby that its open sale has been banned in several countries, including Israel, Germany and Canada.

In four important supplements contained in this edition (including his lecture presented to the Eleventh International Revisionist Conference, October, 1992) the author reports on key aspects of the continuing international Holocaust controversy.

Now in its ninth US printing, this semi-underground best seller remains the most widely read Revisionist work on the subject — must reading for anyone who wants a clear picture of the scope and magnitude of the historical cover-up of the age.

Dr. Arthur R. Butz was born and raised in New York City. He received his Bachelor of Science and Master of Science degrees in Electrical Engineering from the Massachusetts Institute of Technology. In 1965 he received his doctorate in Control Sciences from the University of Minnesota. In 1966 he joined the faculty of Northwestern University (Evanston, Illinois), where he is now Associate Professor of Electrical Engineering and Computer Sciences. Dr. Butz is the author of numerous technical papers. Since 1980 he has been a member of the Editorial Advisory Committee of *The Journal of Historical Review*, published by the Institute for Historical Review.

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1982—Context and Perspective in the "Holocaust" Controversy

1992—Some Thoughts on Pressac's Opus

Revisionism on the Internet: 'A Menace That Must Be Fought'

As we recently reported in these pages ("Revisionist Global Computer Outreach," July–August 1995 *Journal*), Jewish organizations such as the Simon Wiesenthal Center regard the growing impact of Holocaust revisionism through the Internet worldwide computer hookup as a grave threat to their vital interests. Confirming this, a front page article in western Canada's leading Jewish community paper warns that revisionists are clearly winning the Internet battle, and that Jewish groups must act quickly to counter this new menace.

This article, written by Marvin Stark and Norman Swartz, appeared in the *Jewish Western Bulletin* of Vancouver, British Columbia, February 23, 1995. It was apparently written before material from the Institute for Historical Review became available on the World Wide Web, which millions of Internet users around the world can instantly access.

Although the article is blatantly biased and polemical, the following excerpt provides a revealing look at how some Jewish opinion leaders view the impact of Holocaust revisionism in the global struggle for truth in history.

> We are up against the most powerful means of communication that humankind has yet invented. Anti-Semites of every stripe, but most especially Holocaust deniers, are deluging the Internet with falsehoods and defamation ... How should the Jewish community — indeed the world community of rational, caring, concerned persons — react to the phenomenon of Holocaust denial?
>
> ... We think such arguments [that Holocaust revisionism should be ignored] ... are now dangerously outdated in the era of the Internet simply because the situation they address has changed so drastically in just the last few years.
>
> ... Unfortunately, neither [Doug] Collins nor [James] Keegstra ought to be our principal concern. They are at best 'foot soldiers' in this battle. The 'big guns' (e.g. the Institute for Historical Review, the source for some of Collins' articles, and Ernst Zündel) have moved onto the Internet. Keegstra and Collins are an irritant, but ultimately a distraction. Our real concern — many, many times greater — where we must be focusing our attention and energies, is the burgeoning Internet.
>
> Until a few years ago, Holocaust deniers had no access to mass media: none to mainline newspapers, none to radio and none to TV. They were reduced to hawking their pamphlets on street corners and in subsistence bookstores ... That was then; this is now.
>
> ...They are [now] getting their message out to tens of thousands of persons daily. One newsgroup alone on the Internet, *alt.revisionism*, in which Holocaust deniers publish 10-20 articles each day, has a subscribed readership of 25,000 persons!...
>
> Holocaust denial can be crude anti-Semitism but it also can be — and is increasingly — extraordinarily slick and professional, masquerading as *bona fide* work of expert historians. To potentially millions of naive persons ... Holocaust denial looks like the truth. (Statistical studies published earlier this month report 48 million persons worldwide with Internet accounts.)
>
> ... It has become a menace that must be fought. Look at the last two issues of *Response*, published by the Simon Wiesenthal Center. The issue last summer had three separate articles on anti-Semitism on the Internet. The latest issue continues the warnings.
>
> Holocaust denial on the Internet won't go away; it gets worse by the day ... One must fight back — quickly with intense effort and broad-based support. The Simon Wiesenthal Center has sent to the US Congress an appeal that legislation be enacted to police the Internet. Knowledgeable observers are virtually unanimous in their belief that the request will be impossible to implement, both for technological reasons and because it almost certainly will encounter insurmountable Constitutional challenges ...
>
> Jewish organizations and writers as well as anti-racist and multicultural groups who argued, as did [Deborah] Lipstadt only a few years ago [that Holocaust revisionism should be ignored], are now scrambling to reassess and abandon those arguments, and to face up to the new technological realities. They see that the Holocaust deniers have grabbed the initiative and that would-be Orwellian rewriters of history have free access — free both of financial cost and of editorial overview — to thousands of subscribed readers on the Internet and potentially to millions more.
>
> We — both the Jewish community and concerned non-Jews — need to recover lost ground. We need to fight back ...

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New IHR Web-Site and E-Mail Addresses

Through his personal Internet Web site, *Journal* associate editor Greg Raven makes available an impressive selection of material from the Institute for Historical Review, including IHR *Journal* articles and reviews and IHR leaflets. Also included is a listing of every item that has ever appeared in this *Journal*, allowing callers to quickly search for titles and authors. New Web site items are being added as time permits.

All this material is instantly available to millions around the world, free of censorship by governments or powerful special interest groups. It can be reached by Internet 24 hours a day from any of 146 countries through the World Wide Web (WWW), a multimedia extention of the Internet.

Because of an unforeseen account change, there is a new address for reaching revisionist materials through the Internet.

The new Web site address for IHR material is **http://www.kaiwan.com/~ihrgreg**

E-mail messages should now be sent to the IHR in care of **ihrgreg@kaiwan.com**

For more about all this, see "Revisionist Global Computer Outreach" in the July–August 1995 *Journal*.

'The Catastrophe of Revisionism'

Along with much of the US media, many American intellectuals have sought to dismiss the worldwide revisionist assault against the Holocaust extermination story as an inconsequential and transitory phenomenon. In Europe, though, leading intellectuals understand that revisionism is something much more profound and durable.

Few periodicals play a greater role in European intellectual life than *Les Temps Modernes*, a French monthly journal founded in 1945 by Jean-Paul Sartre and his lifelong companion, Simone de Beauvoir. In recent years its editor has been Claude Lanzmann, who made the Holocaust film "Shoah."

In "The Catastrophe of Revisionism" ("*La Catastrophe du Révisionnisme*"), the lead article in the November 1993 issue, Robert Redeker develops the view that revisionism is a "catastrophe" in the sense that it is a disastrous "change of epoch."

"Auschwitz," has been, and still is, "our mysticism." For decades, writes Redeker, this "negative mysticism" has served as a useful religious belief or "theology."

Under the impact of revisionism, the Holocaust story has become an issue of technical scrutiny and detailed discussion. As a result, writes Redeker, we are now facing the "terminus" of a respectable "mysticism." "Revisionism," he adds, "testifies to a change of generation ... Revisionism marks the end of a mysticism." Revisionism is "a great historical force ..."

On another occasion Lanzmann commented bitterly on the impact of revisionism. "In order to refute the revisionists' arguments," he said, "one must give them legitimacy, and they thus become the central point of reference. The revisionists occupy the whole terrain." (*Le Nouvel Observateur*, Sept. 30, 1993. See Serge Thion's essay in the July–August 1994 *Journal*, p. 37.)

Entirely unmentioned in Redeker's *Temps Modernes* essay is the man who, more than anyone, is responsible for this "catastrophe": Robert Faurisson, the indefatigable French professor who is Europe's foremost revisionist scholar. In her book *Le Cérémonie des adieux* (p. 153), Simone de Beauvoir relates that her last conversations with Sartre before his death in 1980 were about the "theories" of Faurisson.

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Free Speech Struggle Continues in Austria

Charges Dropped Against Engineer for Scholarly Report Disputing Gassing Claims

In Austria, as in other European countries, the struggle for freedom of expression and historical truth continues — with victories as well as setbacks.

In March 1992, a prominent Austrian engineer made headlines because he had written a detailed essay, "Holocaust: Belief and Facts," that rejects key elements of the Holocaust gas chamber story.

In his essay Walter Lüftl presents detailed technical arguments to support his conclusion that the well-known stories of mass extermination of Jews in gas chambers at the wartime camps of Auschwitz and Mauthausen are impossible. Such claims are incompatible with the laws of nature, explains Lüftl, a court-recognized expert engineer who heads a major engineering firm in Vienna.

Often-repeated allegations of Jews being gassed with Zyklon B or with diesel engine exhaust (at Treblinka, for instance) could not possibly have taken place as some "eyewitnesses" claim, concludes Lüftl. Similarly absurd, he writes, are often-heard stories about flames "shooting" from crematory chimneys at Auschwitz-Birkenau. In fact, crematory chimneys simply do not produce flames of any kind. (The complete text of the "Lüftl Report" was published, in English translation, in the Winter 1992–93 *Journal of Historical Review.*)

Newspapers both inside and outside Austria lost no time assailing the engineer. Typical was a sarcastic attack by a Holocaust survivor named Koenig in the Israeli daily *Jerusalem Post.* Without actually seeing it himself, Koenig castigated the report of "Walter Luftel" as "disgusting and abhorrent." In refutation, Koenig did offer one bit of documentary evidence: "a photograph of an invoice sent by the Degesch Co. of Frankfurt to Herr Obersturmführer Kurt Gerstein in Berlin." (This well-known invoice simply confirms delivery of Zyklon B, a widely used disinfestation agent.)

In the wake of such public attacks, Lüftl was obliged to resign as president of Austria's 4,000-member association of professional engineers. In April 1992 he was changed with violating the section of Austria's criminal code that makes it a crime to "deny, grossly play down, approve of, or seek to justify ... National Socialist genocide or other National Socialist crimes against humanity." A short time later the charge was amended, and he was accused instead of violating the criminal code section against attempts to revive or restore National Socialism.

In a June 1993 order explaining the amended charge, Vienna's District Criminal Court declared that Lüftl had attempted, "in a way that appears to be scholarly, to refute important historical facts of the National Socialist killing machinery," and to make available his report to others whom "he must have known" would use it "publicly to whitewash and justify the National Socialist killing machinery."

In Austria "Holocaust denial" is punishable by up to ten years imprisonment. In Germany this crime can bring a punishment of up to five years in prison. Such laws reflect the favored status of Jews in Austria and Germany these days. Comparable laws do not exist to punish persons who "deny" crimes of Soviet Russia, Communist China, Zionist Israel, or any other regime.

As part of its investigation, police raided Lüftl's residence, turning it inside-out in a search for additional "incriminating" evidence.

Responding to the accusations, Lüftl defended his essay as responsible, serious and scholarly, and pointed out that he did not deny National Socialist crimes as such but dealt only with some technical aspects of "Holocaust" killing methods.

Victory

In June 1994 the case ended with an important victory for the cause of free speech and truth in history. Vienna's District Criminal Court ordered the termination of legal proceedings against Lüftl.

Austria's Ministry of Justice acknowledged that it was unable to find evidence to show that Lüftl had written his essay with an intention to promote National Socialism. Authorities affirmed that, on the contrary, he had written his report "for purely scholarly motives." (In Austria, as in Germany, "scholarly" or "scientific" work is exempt from the laws against "neo-Nazi" or anti-Semitic writings.)

Some people, of course, were disappointed with the outcome. Dropping the case against Lüftl, said the director of the "Document Archives of the Austrian Resistance," is "a severe setback in fighting Holocaust denial" and a "license for all future Holocaust deniers." He expressed concern that "in the future the right-wing extremists will spread their National Socialist propaganda under the cover of a scholarly report."

Confirmation

Lüftl's report provides further authoritative confirmation of the findings of American gas chamber expert Fred Leuchter, who carried out the first on-site forensic examination of the supposed execution "gas chambers" at Auschwitz-Birkenau, and at

other sites. He concluded that the supposed gas chambers at these sites were never used to kill people as alleged, and could not have been used for this purpose. Leuchter testified on his investigation in the 1988 "Holocaust trial" in Toronto of German-Canadian Ernst Zündel, and his "Leuchter Report" has been widely circulated. (For more about Leuchter, his investigation and persecution, as well as the corroborating studies of others, see the Winter 1992–93 *Journal*.)

More recently, the findings of Lüftl, Leuchter and others have been confirmed by Germar Rudolf, a chemist associated with Germany's prestigious Max Planck research center. (See the Nov.–Dec. 1994 *Journal*, pp. 14–15.) A detailed report about the Lüftl case appears in *Grundlagen zur Zeitgeschichte*, a valuable 400-page large-format anthology. (For more about this work, see the May–June 1995 *Journal*, p. 43).

While Walter Lüftl's legal troubles appear to be over, this case is not. A one-page report about the engineer's essay and travails in the Austrian magazine *Aula* (July–Aug. 1994) brought swift legal action. As a result of this article, headlined "Laws of Nature are Valid for Nazis and Anti-Fascists," the magazine's business manager was charged with "grossly playing down ... National Socialist crimes against humanity." The court was not persuaded by the defendant's plea that he was responsible only for the magazine's business affairs, and that during the period in question he was away on vacation. In August 1995 a court in Graz fined him $24,000, and imposed a ten month prison sentence, suspended for three years. He is appealing the sentence.

Lachout and the 'Müller Document'

At the same time that authorities were abandoning their case against Lüftl, legal proceedings were also dropped against Emil Lachout, another Austrian who had been charged because he publicly contested the Holocaust extermination story.

On the witness stand in the 1988 Zündel "Holocaust Trial," Lachout testified about the "Müller document," ostensibly a circular letter issued by the Military Police Service in Vienna, Oct. 1, 1948. It reports that Allied investigation commissions had established that no one was ever killed by poison gas in Buchenwald, Mauthausen, Sachsenhausen and several other German wartime camps, and that "confessions" by "witnesses" about such gassings were obtained by torture.

Serious questions have been raised about the authenticity of this document, and its origin has not yet been definitively established. (For more about the "Müller document," including the complete text in German and English, see the Spring 1988 *Journal*, pp. 117–127.)

Debunking Another Historical Fable

China's 'No Dogs or Chinese' Sign

For many years it has endured as a particularly striking example of the demeaning, racist way that Chinese were treated in their own country during the early decades of this century. At a time when Europeans, and especially the British, dominated much of China, a sign at the entrance to the Huangpu Park in Shanghai supposedly announced: "No Dogs or Chinese Allowed."

For decades this story has been widely repeated. It is cited in numerous books, including the writings of China's first republican president, Sun Yat-Sen. Harvard University historian John K. Fairbank refers in his 1986 study, *The Great Chinese Revolution* (p. 147) to the "oft-mentioned (but never photographed?) sign at the Public Garden on the Shanghai bund (waterfront), 'No Dogs or Chinese Allowed'." Oddly, it seems that no one has ever reported actually seeing the infamous sign, and the story's precise origin has always been obscure.

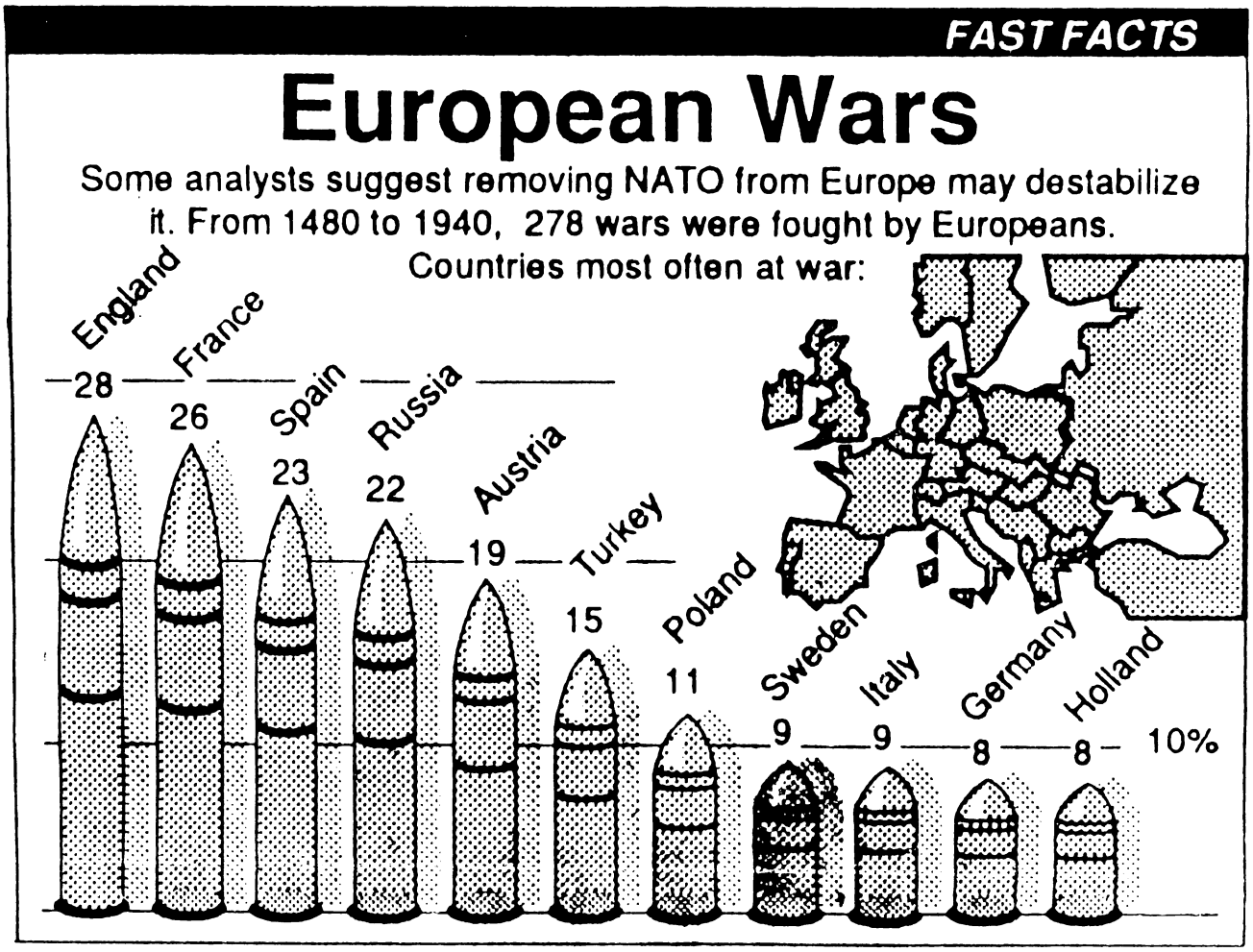
Last year a Chinese journalist set off a furor when he announced that his research indicated that the sign never existed. To impress the Chinese masses with the wickedness of European imperialists, he reported, the park sign story was popularized as official history during the 1950s in Shanghai's "Museum for History and Reconstruction."

As the German monthly *Nation und Europa* (Sept. 1994) reports, this bit of revisionist debunking has touched off heated discussion in China about the social-pedagogical utility of history. The official *Guangming* daily paper, for example, told readers that any expression of doubt about the existence of the Shanghai park sign will retard the proper education of the people.

'Immortal Political Figure'?

As noted in the monthly journal Nation und Europa, *May 1995, the German news agency dpa recently reported:*

An Egyptian television commercial, in which a Hitler double advertises cookies, has apparently provoked criticism because the dictator is portrayed as a laughable figure. In an open letter in a daily newspaper, a reader protests that during the war [when the country was under British occupation] the Egyptians supported Hitler in their hearts. "Millions of Egyptians who remember the Second World War are outraged about a commercial that makes fun of one of the immortal political figures of this century," wrote reader Mahmood el Sheeti.



"Militaristic" Germany? As this recent Canadian newspaper chart shows, the notion that Germany has been a particularly warlike country is a myth. Of the 278 wars fought by Europeans between 1480 and 1940, Germany was involved in only eight percent. The most "warlike" countries were England, France and Spain. (This information is also given in *A Study of War* by Prof. Quincy Wright, cited in R. F. Keeling, *Gruesome Harvest* [1992], pp. 131–132.)

If anything, Germans have suffered disproportionately as *victims* of war. During the devastating Thirty Years War, 1618–1648, at least one-third and as much as three-fifths of the German people lost their lives. Some historians estimate that this protracted conflict reduced Germany's population from 17 million to eight million. Many cities and whole regions were laid waste.

During the First and Second World Wars, Allied propaganda portrayed Germans as pathologically aggressive and "war loving." Today, American television helps to keep alive this hateful stereotype.

Coercing Opinion

"Subject opinion to coercion: who will you make your inquisitors? Fallible men; men governed by bad passions, by private as well as public reasons. And why subject it to coercion? To produce uniformity. But is uniformity of opinion desirable? No more than of face and stature ... Is uniformity attainable? Millions of innocent men, women, and children, since the introduction of Christianity, have been burnt, tortured, fined, imprisoned; yet we have not advanced an inch toward uniformity. What has been the effect of coercion? To make one half the world fools, and the other half hypocrites. To support roguery and error all over the earth."

— Thomas Jefferson
Notes on Virginia
1782

reports, more than half of Jews who married took non-Jewish spouses.

None of this means, of course, that there weren't barriers to social mobility for Jews. But similar restrictions affected many non-Jews as well. Class barriers were a major feature of pre-Hitler Germany.

International Network

What is remarkable is not the degree of intolerance, but the extent to which Jews were tolerated and even encouraged in Germany. Jews were permitted to wield tremendous power and influence even though so many of them — with the Warburgs at the forefront — were part of a mighty, supranational Jewish network that was dedicated above all to its own particular interests.

Members of this international Jewish elite cemented its ties through marriage. For example, Felix Warburg married Frieda Schiff, daughter of probably the most powerful Jew in America, the German-born Jacob Schiff. Felix's brother Paul married Nina Loeb, daughter of another prominent Jewish banker, Solomon Loeb.

An international network of Jewish organizations and charities devoted to the well-being of Jewish communities around the world operated as a shadow government for this scattered, stateless population. As leading members of the "Jewish royalty," the Warburgs played an important role in resettling hundreds of thousands of Russian and eastern European Jews in the United States during the late 19th and early 20th centuries, underwriting the development of a Jewish cultural center in Palestine, and other projects. They also played an major role in domestic and international politics. During the Russo-Japanese war (1904–1905), Felix Warburg's father-in-law, Jacob Schiff, a fierce enemy of Tsarist Russia, helped finance the Japanese war effort. Driven by intense hatred of Russia's conservative, anti-Jewish government, Schiff kept Russia from obtaining Wall Street financing prior to the overthrow of the Tsarist regime and American entry into World War I.

A little-known but very ambitious Warburg project between the wars was the "Agro-Joint." Established in 1924 and financed by Felix Warburg, Julius Rosenwald (of Sears, Roebuck), and John D. Rockefeller, Jr., the "American Jewish Joint Agricultural Corporation" funnelled millions of dollars into Soviet Russia to transplant hundreds of thousands of Jews to 215 farming colonies on two and a half million acres. "Agro-Joint" money purchased land, livestock, agricultural machinery and more than a thousand tractors. Four hundred trade schools were established to train Jews in metal, woodworking, printing and other skills. (Regrettably, Chernow provides little information about the Soviet officials who dealt with the Warburgs in this venture.)

In 1927 Felix Warburg toured the Soviet republic, visiting 40 of the Jewish agricultural colonies in Ukraine and Crimea (including two named after him). At meetings in their community halls, an elated and inspired Warburg praised the colonists and their pioneering work. Back in United States, he responded to critics with a vigorous defense of the Communist regime. Felix Warburg was, writes Chernow, "quick to note that the Soviet government was improving the economic lot of the Jews."

The utopian scheme lasted until 1937 when the Soviets double-crossed the American capitalists and absorbed the Jewish colonies into local Soviet agencies. The last "Agro-Joint" assets were transferred to the Soviet government in 1940.

This channeling of money to Soviet Russia greatly upset Zionist leaders such as Stephen Wise and Chaim Weizmann, who grumbled that the millions should have been directed instead to building a Jewish presence in Palestine. Weizmann worked very hard to win Warburg family support for the establishment of a Jewish state there. The Warburgs were skeptical of Zionism, though, fearing that a Jewish state would supplant the traditional organizations, which they headed, as the nexus of Jewish political power. To reassure the reluctant Warburgs, Weizmann told them that the term "Jewish state" was only meant metaphorically.

Hitler Comes to Power

Back in Hamburg, Max Warburg was even less impressed than his American relations with Weizmann's efforts. Regarding himself as a German patriot, he felt that Germany's Jews should stay put, even though World War I had crippled his business and the ascension of the National Socialist party was driving away many of his clients. As the secular head of German Jewry (he once referred to himself as the "god" of the Jews) much of his social status would be lost if the Jews emigrated.

Even the Warburgs were not entirely immune from the infectious enthusiasm of Hitler's movement. In 1930 Siegmund Warburg told his cousin Karl that, the anti-Semitism aside, he saw some redeeming qualities in the National Socialist cause. "The Nazis are doubtless in part dreadfully primitive in human and political terms," he wrote in a letter. "On the other hand, one finds among a large part of them valuable, typically German strengths, which are indeed incredible in a political connection, but show strong feeling for social and national duties ..."

When Hitler came to power in January 1933, Max Warburg was Germany's most prominent Jewish banker. He headed the most important private banking firm, and was a member of the "general council" of the nation's central bank. In March 1933 he approved Hitler's decision to name Dr. Hjalmar Schacht as president of the Reichsbank. The document naming Schacht to this post is signed by

Chancellor Hitler and President von Hindenburg as well as the eight members of the Reichsbank "general council," including the Jews Mendelssohn, Wassermann and Warburg.

Schacht's skill during the 1920s in curing runaway inflation and getting the German economy back on an even keel earned him world renown as a financial wizard. A conservative, old-school banker, he never joined the National Socialist party. (Tried by the Nuremberg Tribunal as a "major war criminal," he was acquitted.)

At a meeting in July 1934, Hitler asked Schacht if he would also head up the German Economics Ministry. "Before I take office I should like to know how you wish me to deal with the Jewish question?," Schacht asked. "In economic matters, the Jews can carry on exactly as they have done up to now," replied Hitler. And so it was — at least for a few years.

In 1936, for example (three years after Hitler took power), the M. M. Warburg bank in Hamburg was still profitable. Among other lucrative connections, it was still disbursing interest payments to bondholders for the giant Friedrich Krupp company of Essen. As Siegmund Warburg wrote in July 1936: "M. M. W. & Co. are still remarkably untouched by the Nazi situation and the business is doing well." Even in 1938, notes Chernow, the Warburg bank was turning a profit.

Max Warburg opposed the international Jewish boycott of German goods, particularly because his bank derived most of its income from international trade. Regrettably, Chernow fails to name the Jews behind this anti-German campaign, nor does he mention that the infamous 1933 Nazi boycott of Jewish businesses was a limited, one-day response to the sustained worldwide Jewish boycott against Germany.

M.M. Warburg & Co. played an important role in facilitating the "Ha'avara" or "transfer" agreement. Through this remarkable arrangement, concluded in 1933 between Hitler's government and the Zionist leadership, property of Jews emigrating to Palestine was used to purchase German-made goods, which were shipped to Palestine and sold there. Money from the sale of these goods went to the migrating Jews. About ten percent of German Jewry emigrated through the "Ha'avara" deal, which benefited Jewish emigrants, helped overcome the anti-German boycott, and immensely strengthened the Zionist community in Palestine. Moreover, it enriched Max Warburg's bank, which served as conduit for three-fourths of "Ha'avara" funds. [See "Zionism and the Third Reich" in the July–August 1993 *Journal*.]

Until 1938, Max Warburg benefited from his cordial personal relationship with Dr. Schacht. But as Schacht's influence with Hitler waned, so did Warburg's position in German business. As German corporations were "Aryanized," Warburg was forced to substitute a trusted non-Jewish company employee for himself on the hundred or so corporate boards on which he held a seat.

When the Warburg bank itself was Aryanized in May 1938, an era that began in 1798 came to an end. The firm was turned over to a non-Jewish employee, Rudolf Brinckmann, and Max Warburg left his Hamburg office for the last time. (A short while later he left Germany forever, dying in 1946 in the United States.) The firm's traditional name lingered until 1941, when it was changed to Brinckmann, Wirtz & Co.

Survivors

At least two family members remained in Germany throughout the Third Reich era. Marietta Warburg lived unmolested and in relative comfort in a suburb of Hamburg with her non-Jewish (and anti-Nazi) husband. "There were many such cases of Jews who eked out a subterranean life in Germany during the war," comments Chernow. (In Hamburg alone, for example, 600 Jews survived the war years, "mostly those in mixed marriages.")

More remarkable is the case of Otto Warburg, who was awarded a Nobel Prize in 1931 for physiology and medicine. In spite of his Jewish ancestry and outspoken hostility to the Hitler regime, he was permitted to continue his work at the Kaiser Wilhelm Institute in Berlin. Because of his Jewish ancestry, in 1941 he briefly lost his post at the Institute, "but a few weeks later received a personal order from Hitler's Chancellery to resume work on his cancer research." Otto Warburg's decision to collaborate with the regime, writes Chernow, "incensed colleagues outside Germany." The scientist "justified his decision to stay in Nazi Germany by claiming that he was performing extremely important cancer research that would save lives and that he couldn't transfer his research operation abroad."

After the War

On this side of the Atlantic, Max's son, Eric, played an important role in the American military. After joining the Army, Eric quickly became a Lt. Colonel. Upon spotting a map showing the dismemberment of Germany into occupation zones, he argued successfully to have his native Hamburg transferred from the Soviet zone to the British zone. When Hermann Göring was captured in May 1945, the critical task of interrogating the *Reichsmarshall* fell to Eric Warburg.

"Göring's economic bureaucracy had spearheaded the Aryanization of M. M. Warburg, and now fate, with a commendably poetic sense of style, created a fine opportunity for revenge," comments Chernow. "Eric would call it 'the grand finale' of his wartime work."

Upon defeated Germany the Americans imposed a version of the draconian "Morgenthau

plan," which kept the economy in ruins for several years. In Hamburg (where 118,000 people had perished in Allied bombing raids) people wandered the ruins of what had been one of Europe's proudest and most magnificent cities. Food rations in occupied Hamburg dwindled to one thousand calories per person per day. As part of the occupation program, the Allies set about dismantling what was left of German industry. In mid-1949 occupation authorities began dynamiting the cement slipways in Hamburg that had launched the giant HAPAG ocean liners.

Rudolf Brinckmann welcomed Eric back to a shattered Hamburg in 1945, and offered to hand the destitute banking firm back to the Warburg family. Eric refused. Following the implementation of drastic monetary reform in 1948, the German economy — and Brinckmann, Wirtz & Co. — revived. With this turnaround, both Brinckmann and Warburg changed their minds about transferring control of the bank.

What followed was a decades-long battle between Brinckmann and Warburg for control of the firm. It ended in 1989 when the Brinckmann family withdrew, and two years later the firm's name was changed back to M. M. Warburg & Co. By this time both Rudolf Brinckmann and Eric Warburg were dead. (Eric's son, Max, now heads his grandfather's business.)

This book also covers the lives of many other members of the Warburg clan. Like other prominent Jewish families, the American Warburgs wielded great influence not only in domestic and foreign politics, but in cultural life as well. Feeling alienated from America's WASP establishment and high society, some Warburg family members sought to displace the seemingly inhospitable traditional culture.

According to an art historian quoted by Chernow, Eddie Warburg (Felix's son) and his wealthy Jewish friend Lincoln Kirstein "embraced modernism in part because, knowing that they were out of the mainstream anyway, they elected to foster rather than mitigate their sense of difference." Along with Nelson Rockefeller, Eddie Warburg was the youngest trustee of the new Museum of Modern Art in New York City. He was also a patron of avant garde sculptor Gaston Lachaise, and (together with Kirstein) imported "modern" Russian ballet choreographer George Balanchine to the United States.

All the same, with each new generation the American Warburgs become ever more assimilated into the country's gentile upper class. This branch of the family has produced no one of note in the last generation. Jimmy Warburg, who made a mint off Polaroid, is the last American Warburg to build a fortune of his own.

Money is the engine of art, education and politics, and the philanthropic and business endeavors of super-wealthy families dramatically affect all three. International banking depends on international trade, which in turn is dependent on international policy. Bankers with international ties work to influence political leaders for the benefit of their business and personal interests. This detailed history of the Warburg family shows how this relationship operates to produce both positive and harmful consequences.

A Video that Revises History —And Could Change the Course of It

Out of all the footage I brought back, nothing is more significant, or of more vital importance, than the interview I conducted in Poland with Dr. Franciszek Piper of the Auschwitz State Museum. He felt comfortable enough to talk with me for an hour in his office at Auschwitz. The result should keep people talking for quite some time. —**David Cole**

Equipped with a Super VHS camera, a microphone, a list of questions, and a sense of humor, Revisionist David Cole traveled to Auschwitz in September 1992 and produced a video of that trip that is, to put it mildly, *devastating*. Cole not only documents on tape the falsehoods told Auschwitz visitors every day by unknowing tour guides, he shows that the very people who run the museum aren't at all sure about their main attraction–the "gas chamber"!

Here is dramatic confirmation of what Revisionists have been saying about the Holocaust for more than 20 years, graphically presented on video so you can see and hear for yourself the tour guides and the museum's director, and examine the layout of the camp with its buildings and their surroundings. For those who cannot afford the trip to Europe to see all this for themselves, this video brings Auschwitz, as well as *The Leuchter Report*, to life right in your living room.

Most devastating of all is Cole's interview with Dr. Piper, in which the director of the Auschwitz Museum casually admits to postwar alterations of the room that for decades has been shown to tourists as an unaltered, "original state" gas chamber.

Professionally produced in full color and crisp sound, the tape runs just under an hour. If you've been waiting for a concise, intelligent, and persuasive presentation on the Holocaust that you can comfortably show to friends and family, *that video is here*! For those with no access to a video player, the soundtrack is available on C-60 audio cassette.

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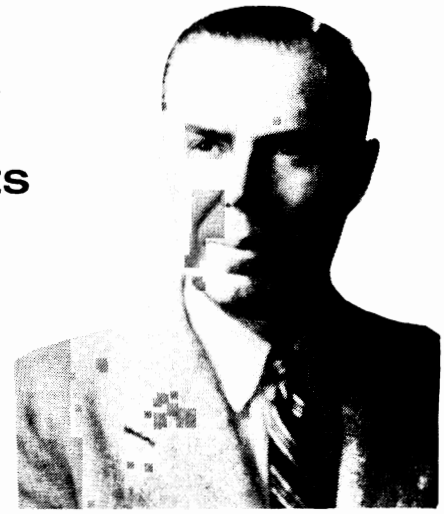

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Perpetual War for Perpetual Peace, first published in 1953, represents Revisionist academic scholarship at its full and (to date) tragically final flowering in America's greatest universities — just before America's internationalist Establishment imposed a bigoted and chillingly effective blackout on Revisionism in academia.

Its republication by the Institute in 1983 was an event, and not merely because IHR's version included Harry Elmer Barnes' uncannily prophetic essay on "1984" trends in American policy and public life (considered too controversial for conservatives and anti-Communists in the early 50's). It was hailed by the international Revisionist community, led by Dr. James J. Martin, the Dean of living Historical Revisionists, who wrote:

It is the republication of books such as *Perpetual War for Perpetual Peace* which does so much to discommode and annoy the beneficiaries of the New World Order.

Discommode and annoy the enemies of historical truth and freedom of research it did — virtually the entire stock of ***Perpetual War*** was destroyed in the terrorist arson attack on the Institute's offices and warehouse on the Orwellian date of July 4, 1984.

Today, the Institute for Historical Review is proud to be able once more to make this enduring, phoenix-like classic available to you, and to our fellow Americans. It can silence the lies about World War II, and thus the bombs and bullets our interventionist rulers plan — for our own American troops no less than the enemy — in the Middle East, Europe, Africa, Asia, or wherever else the interventionist imperative imposed by World War II may lead us.

Harry Elmer Barnes (1889–1968), American historian and sociologist, was one of this century's most influential scholars. He was a major figure in developing the school of history writing known as "revisionist." During the 1920s he played a leading role in overturning the propaganda myth of sole or primary German responsibility for the First World War.

Even after the drastic change in intellectual fashions during the 1940s, Barnes remained true to his principles. During the final decades of his life, he came under ever more stern rebuke for his revisionist debunking of official claims about the Second World War and the Cold War.

Barnes authored many books and countless articles and reviews, and he taught economics, sociology and history at various institutions of higher learning.

He wrote with remarkable assurance and competence in a range of scholarly fields. Of Barnes *The New Columbia Encyclopedia* (1975) noted: "His wide interests generally centered about the main themes of the development of Western thought and culture. His ability to synthesize information from various fields into an intelligible pattern showing human development profoundly affected the teaching of history."

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Bigotry in the Guise of Scholarship

Deborah Lipstadt's Assault on Academic Standards

Denying the Holocaust: The Growing Assault on Truth and Memory, by Deborah Lipstadt. New York: Free Press, 1993. Hardcover. 278 pages. Notes. Index. $22.95.

Reviewed by Anthony O. Oluwatoyin

In a forthcoming work I examine Holocaust revisionism at length, including telling details about a quasi-revisionist experiment of my own with some of my students. Just now I wish to deal with some aspects of the methodology employed by Professor Deborah Lipstadt in her book, *Denying the Holocaust*, promoted as "the first full-scale history of Holocaust denial." [See also Theodore O'Keefe's review in the Nov.–Dec. 1993 *Journal*.]

In her book, the Associate Professor of Modern Jewish and Holocaust Studies at Emory University in Atlanta sets out to expose what she views as the irrationality of revisionist historiography, particularly what she calls "Holocaust denial." She compares her role as a historian with that of "the canary in the coal mine whose death warned the miners that dangerous fumes were in the air ..." (p. 29). She promises to reveal the hidden political agendas, objectives and methodology of the "deniers," to expose their influence and "impact on contemporary culture," to warn of the "triumph of ideology over truth" (p. 213), and more. Only with such a thorough understanding as she aims to provide "will there be any hope that history will not be reshaped to fit a variety of pernicious motives" (p. 28).

A daunting mission. Does Lipstadt deliver?

'No Debate' Double Standard

From the start it is clear that serious problems lurk behind the noble motives she proclaims.

For one thing, although she pretends to search for the truth she refuses to debate deniers. Indeed she "once was an ardent advocate of ignoring deniers" (p. 221). Now she will confront their ideas, but not debate them. Repeatedly, she fairly boasts, she has turned down requests to do so (although she did meet with and interview revisionist Robert Faurisson).

One might think that Lipstadt's "no debate" stance is a personal matter. Perhaps she is a daughter of a Holocaust survivor, and appearing in public with a "denier" would simply be too traumatic for her.

But she insists that *no one* should debate deniers. "We cannot debate them," says Lipstadt. Revisionists do not represent "the other side" in a legitimate debate. Instead, they are contemptuous of truth and reason, "the very tools that shape any honest debate," and their arguments do not deserve any kind of thoughtful response.

Debating Holocaust revisionists, she contends, would be like trying to "nail a glob of jelly to the wall." Just what is this juvenile analogy supposed to mean? Does she contend that there is nothing to pin down in "Holocaust denial"? Or does she contend that deniers cannot be pinned down to any specific claims? In either case, if Lipstadt is so concerned with truth, with "irrefutable evidence" (p. 21), one might reasonably expect her to welcome the opportunity to illuminate the public in open debate.

What is she afraid a debate will reveal? She admits that there already have been revisions by Holocaust "confirmers" (?) of once supposedly proven allegations, such as the story that the Nazis manufactured bars of soap from the bodies of murdered Jews (pp. 188, 201), and of estimates of Auschwitz victims (p. 188). Is it the likelihood of further revisions of "irrefutable" evidence" that worries Lipstadt?

Even a cursory look at a dictionary shows that her careful distinction between *discussing* ("exposing," "consider and argue the pros and cons of," "take up in discourse") what she calls "Holocaust denial," and *debating* the "deniers," is a specious one. Any good discussion is a debate, that is, a grappling with contending views. The useful thing about a formal debate, of course, is that, by its very nature, participants can immediately respond, one to the other.

We are expected simply to trust Lipstadt to tell us the truth. She will "respond" to deniers, but won't permit them the same right. Lipstadt, the anti-denier, herself denies deniers the opportunity to answer her. In her intellectual kangaroo court, cross-examination is a one-sided privilege.

And yet, Lipstadt says that her opponents are "contemptuous" of honest and open debate. However accurate or mistaken Holocaust revisionists may be, dishonest they are not. It is precisely because revisionists have been so clear and forthcoming with their views that she is able so easily

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Anthony Omotoyin Oluwatoyin was born in England and spent part of his childhood in Nigeria. He studied psychology at Loyola-Université de Montreal (Quebec) and received a doctorate in philosophy from the University of Waterloo (Ontario). Dr. Oluwatoyin has taught at University of California-Los Angeles, at Fisk University (Nashville), where he chaired the Philosophy and Religion Department, and at several schools in Canada, including Simon Fraser University, the University of British Columbia and University College of the Fraser Valley. His teaching has primarily been in the area of critical thinking applications. He is presently finishing work on *How to Use Questions to do Critical Thinking.*

and so vehemently to take issue with them.

Betrayal of Academic Standards

All this raises basic issues about purpose and objectivity in academia, professional standards of scholarship, and the nature of the pursuit of truth.

It seems strange to have to point out to a scholar that objectivity in academic life is not merely a Constitutional First Amendment matter, for the same rules hold true universally in academic life. The unique business of academia is, simply, the pursuit of truth. No ifs, ands, or buts — truth, the whole truth. While libel and slander normally are proper limits on free speech, even these should not apply to intellectual inquiry. No limits. For truth lurks in the strangest places. Historically, truth has often been the preserve of madmen and heretics, such as Galileo.

"Every opinion now accepted was once eccentric," Bertrand Russell cautioned. He also admonished us to "find more pleasure in intelligent dissents than in passive agreement, for if you value intelligence as you should, the former implies a deeper agreement than the latter."

The issue here for society is this: if we cave in to Holocaust theorists who would prevent "revisionist lies" from being spread on college campuses, how can we be sure that anti-revisionists will not be the ones who turn out to be the historic dupes? We must have a refuge to which everyone can look and say: if ever truth is possible, it will come out there.

That place is academia, which historically is built away from the rest of society. This spirit is what, following the Thomists, we call the *essence* of academia, its bottom plank, without which it could not be what it is.

Lipstadt doesn't grasp any of this. She repeatedly berates students who have accepted revisionist ads or articles for their campus papers. She cringes at the possibility that students may be willing to consider "any idea or opinion." Such a view, she contends, "contravenes" everything for which academia stands. Students should rather be "geared toward the exploration of ideas with a certain lasting quality" (p. 197).

A more lamentable corruption of the mantle of Socrates one can hardly imagine. "The unexamined life is not worth living" had been his great cry.

If Holocaust revisionists did not exist, the legitimate mission of academia would require their invention. It is precisely such emotionally charged claims as those concerning the Holocaust that most need rigorous, dispassionate scrutiny.

Keeping in mind that the Holocaust belongs to what we may call the "I.Q." or "inflammatory quotient" group of issues, we can use it to test our basic intellectual attitudes.

Passion, particularly that aroused by an issue such as the Holocaust, is the ancient nemesis of reason. Passion subdues reason's power for clarification and resolution and brings discussion down to the emotive level of evasion, distortion, conflation.

Lipstadt's intellectual bankruptcy is perhaps best shown in her approval of gutter language. In a December 1991 editorial, the Harvard University student daily *Harvard Crimson* rejected a revisionist advertisement as "utter bullshit." Lipstadt finds that this language "properly characterized" the ad (p. 206).

Lipstadt's has no more respect for law than for truth. She clearly approves of legal muzzles of revisionists, lamenting only that such measures often don't go far enough (!) and may "transform the deniers into martyrs on the altar of freedom of speech" (pp. 219-220). Typical of her ideological breed, she pays mere lip service to the First Amendment rights of opponents (pp. 26, 191).

Lipstadt is a didactic construct precisely *in reverse*. She shows *exactly* what an academic should *not* be: a blindly believing bigot.

Lapses of Logic

Lipstadt's specious distinctions, question-begging definitions, and a woeful failure to grasp essence, are not the worst of her lapses.

At one point she accuses Dr. Arthur Butz of contradicting himself in characterizing Jewish control of the media. "How," she asks, "could Jews have had such control over the media after the war but virtually none during it?" (p. 132).

Well, one obvious answer might be that Jews could have *gained* control after the war, much as the Japanese have made impressive postwar gains. Times change. She might just as well ask: How could I be rich today when I was so poor yesterday?

Lipstadt castigates Holocaust revisionism as "the apotheosis of irrationalism" and "a threat to all who believe in the ultimate power of reason" (p. 20). She vows to "remain ever vigilant so that the most precious tools of our trade and our society — truth and reason — can prevail" (p. 222).

At the same time, though, she despairs of this very "power of reason" to defeat "Holocaust denial." Repeatedly she speaks of the "fragility of reason," and thinks it "naive to believe that the 'light of day' can dispel lies." She approvingly quotes scholars who express skepticism about the power of reason to cope with "the mythic power of falsehood," while castigating those whose relativistic view of truth "created an atmosphere of permissiveness toward questioning the meaning of historical events" (p. 18; see also pp. 25, 193, 207, 216).

But how relativistic *she* sounds ("fragility of reason")! How she fairly romanticizes falsehood ("mythic power")!

At the very least Lipstadt might have acknowledged, if not expressed concern about, the apparent logical tension between these views. If reason is potent enough to uncover "irrefutable evidence" (p. 21) and defend it against specious attacks, it cannot

nians, living in their ancestral, historic homeland. They did not claim any part of ancient Hungarian lands.

B. L. also writes: "Unfortunately for Hungary, in 1920, the Allied peacemakers did not consider the Carpathian Basin as a geographical unit, but rather looked only at certain isolated areas." A cursory glance at the map of Europe suffices to reveal the absurdity of this statement. Transylvania is the cradle, the heart and the stronghold of Romania.

Another lie is the claim that "in August 1940, the 'Second Vienna Award,' backed by Germany and Italy, restored to Hungary 43,104 sq. km. of territory in northern Transylvania that had been turned over to Romania in 1920." In this 'Second Award,' Hitler and Mussolini did not "restore" northern Transylvania to the Hungarians, but ceded it to them as part of a bargain. Following this, the Hungarians unleashed a cruel and barbarous campaign of oppression against the Romanians.

I deal more extensively with some of these issues in my book, *Transylvania and Hungarian Revisionism* (second edition, 1988).

Now, as part of an effort to install a "New World Order," there is a drive to destroy the European nations. The internationalists who push for this have slated Romania to be the first country to fall under the "New World Order" axe.

Traian Golea
President
The Romanian Association
Hallandale, Fla.

Rethinking Liberal Democracy

Liberal, egalitarian democracy is endlessly praised as the ideal form of government, indeed as the only conceivable form of just and rational social organization. However, this was not at all the view of those who founded the American republic or of many other wise men down through the centuries who regarded egalitarian democracy with fear and contempt.

As we grapple with growing and seemingly insoluble social, racial and economic problems, more and more Americans and Europeans are reassessing the wisdom of liberal democracy as the proper model for our society. In this regard, I was very glad to read your article about how attitudes toward Mussolini and Fascism changed drastically during the 1930s ["America's Changing View of Mussolini and Italian Fascism," May–June 1995 *Journal*, pp. 6–7]. Such information is especially important these days.

We can't build for the future on lies about the past.

B. A.
Arlington, Va.

Vituperation in Australia

The July–August [1995] *Journal* [p. 31] refers to two new theatrical productions in the United States about historical revisionism. I was the subject of attack in a play produced in Australia in 1983. "The Diary of Anne Frank: A Forgery?" was reviewed in the *Australian Jewish News* (June 30, 1983). The main character, "Bennet" (sic), was played by the writer of the play, Geoff Sirmai.

The review said that "the neo-Nazi character, played by Mr. Sirmai, is modelled on 'a certain Australian anti-Semite' who masks as a guardian of civil liberties." In the play this character is "totally discredited," and the performance "leaves one with an eerie feeling of evil."

Over the top attacks on revisionists are common. J. S. Mill said that "unmeasured vituperation, employed on the side of prevailing opinion, deters people from expressing contrary opinions, and from listening to those who express them."

Historical revisionists such as English historian David Irving, whose books are in libraries and bookshops throughout the western world, Professor Robert Faurisson, Professor Arthur Butz, and myself have concluded, after much research, much of it uncontradicted, that there was no plan to exterminate Jews in World War II, there were no mass gassings, and that fewer than one million Jews died of all causes. As a result, we routinely face vituperation.

Dissident thinkers who challenge the accepted version of the past cannot expect a fair hearing in Australia and are subject to "unmeasured vituperation." Thus my attempts to query the extent of the Holocaust of Jews have lead me to being described as "more evil than Himmler and Pol Pot" (*Quadrant*), a "pathological raver" (*New Statesman*), "unhinged" (*Commentary*), "comic" and "bizarre" (*The Age*, Melbourne), "scum" (3AW radio) and "dangerous and foolish" (Derryn Hinch, 3AW radio). I am not afforded a right of reply to such attacks.

Phillip Adams attacked me in three feature articles in *The Australian* in 1990, claiming that I was masquerading as a civil libertarian, that I was carrying on where Julius Streicher, editor of *Der Stürmer*, left off, and that I had been spewing hate since the 1930s. (I was born in 1936 and did not become a revisionist until 1979.)

The ACLU publication, *Your Rights*, available throughout Australia at newsstands, quotes George Orwell: "anyone who challenges the prevailing orthodoxy finds himself being silenced with surprising effectiveness. A genuinely unfashionable opinion is almost never given a fair hearing."

John Bennett
President
Australian Civil Liberties Union
11 Box 1137, Carlton 3053
Melbourne, Australia

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The Most Ambitious Book-length Debunking to Date of the Works of Jean-Claude Pressac

AUSCHWITZ
The End of a Legend

by Carlo Mattogno

Mattogno is a learned man in the mold of his ancestors of the Renaissance. He is meticulous and prolific . . . in the first rank of Revisionists.

—Prof. Robert Faurisson

Jean-Claude Pressac's *Auschwitz: Technique and Operation of the Gas Chambers* was published in 1989 to resounding worldwide media hosannas. It was followed in 1993 by his second opus, *The Crematoria of Auschwitz: The Machinery of Mass Killing*.

Pressac's principal volume, more than 500 pages with hundreds of illustrations, promised conclusive evidence of the existence and use of homicidal gas chambers at Auschwitz. Headlines proclaimed that the revisionists were finally vanquished, that Pressac had proven what the immense resources of the Holocaust industry had failed to prove in more than 40 years.

But in the mad rush to herald the news, the pundits hadn't bothered to *read* the book, presuming that the French pharmacist had accomplished what his publisher–the Klarsfeld Foundation–claimed he had. He hadn't.

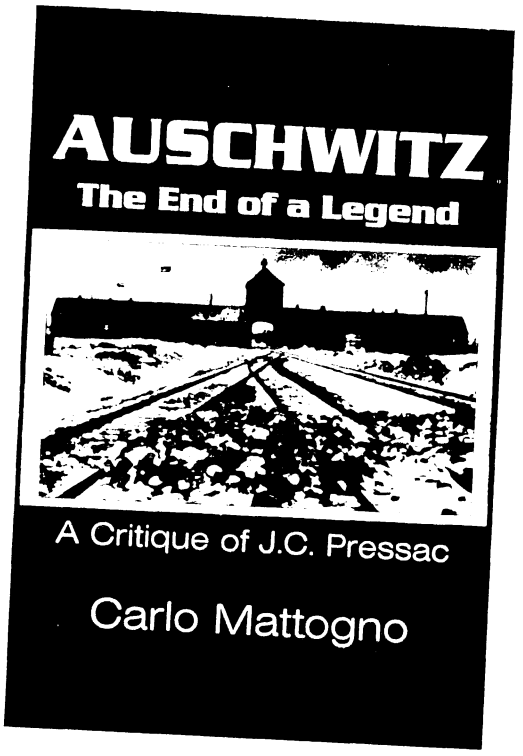
So Pressac's second volume was published, promising, in his own words, "*the definitive rebuttal of revisionist theories*." This dog wouldn't hunt, either.

As you read ***Auschwitz: The End of a Legend*** you'll find out why. Here, Italian documents specialist Carlo Mattogno demolishes the boldest attempt to date– Pressac's back to back volumes–to answer the revisionist critique of the Auschwitz extermination story.

Mattogno shows how Pressac misinterpreted his own data in such a way as to assist not his fellow exterminationists, but the very revisionists he had set out defeat.

Mattogno demonstrates that Pressac's confused arguments confirm his ignorance of the structure and functioning of crematory ovens and gas chambers, and of the nature and use of the disinfectant Zyklon B; that Pressac's use of available statistics was arbitrary and largely fanciful, resulting in a *down-sizing* of the number of alleged victims; and that where information did not exist, Pressac simply invented it, often with mutually contradictory arguments in different parts of his thesis.

Mattogno's relentless deconstruction of Pressac's assertions and interpretations not only reveals the Holocaust Lobby hero's incompetence, it's a case study of the pathetic sloppiness the media can be counted on to overlook in the crusade against Holocaust Revisionism.



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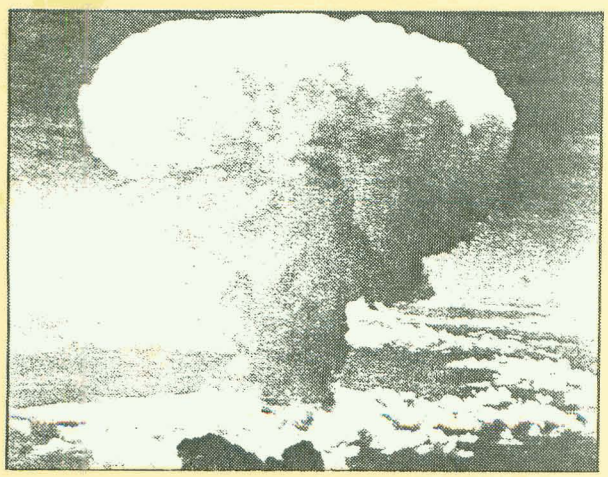
F.J.P. Veale

In this eloquent and provocative work, an English attorney with a profound understanding of military history traces the evolution of warfare from primitive savagery to the rise of a "civilized" code that was first threatened in our own Civil War, again in the First World War, and finally shattered during the Second World War—the most destructive conflict in history.

As the author compellingly argues, the ensuing "War Crimes Trials" at Nuremberg and Tokyo, and their more numerous and barbaric imitations in Communist-controlled eastern Europe, established the perilous principle that "the most serious war crime is to be on the losing side."

Out of print for many years, this classic work of revisionist history—a moving denunciation of hate-propaganda and barbarism—is once again available in a well-referenced new edition with a detailed index.



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